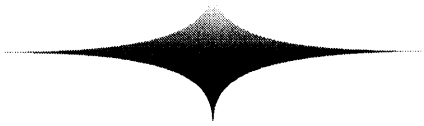
Vladimir Shneider

TRACES OF THE TEN



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Traces of the Ten

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To my sister Tamara, with gratitude for all her help.

My special thanks to Mrs. Ethelea Katzenell for her profound and diligent work on my translation.

The Author

CONTENTS

Preface..... 11

Part I: The Language of Canaan.....13

Part II: The Sarmatians..... 149

Part III: The Khazars..... 325

Appendices..... 443

Bibliography..... 453

Name index..... 471

Geographical index..... 488

LIST OF PLATES

1. Assyrian King Sargon II, the conqueror of Samaria. A bas-relief from Dur-Sharrukin, 8th cent. B.C.
2. Driving away the captives. A bas-relief from Nineveh.
3. Bas-relief from Karnak (Egypt, 10th cent. B.C.) with the images of Semitic captives. Two wear sphero-conic shaped helmets, a type that later spread from West Europe to the Far East.
4-8. Assyrian bas-reliefs (8th-9th centuries B.C.) showing both sphero-conic and spheric helmets. The latter type is named '*kuban*' since many such were found in the area of the Kuban River in the northern Caucasus.
9-10. Vase-amphora from the Chertomlyk burial mound (Lower Dnieper, 4th cent. B.C.). A detail in the decoration--a Scythian hobbling a horse with a stirrup hanging down from the saddle. The saddle and stirrup were not known yet in the ancient East, Greece and Rome. These were invented in the Scytho-Sarmatian world.
11. Silver plate (4th cent. B.C.) from the Siberian collection of Russian Tsar Peter I (St. Peterburg, Hermitage) with the image of a horse with a saddle and stirrups.
12. Stele of Babylonian King Naram-Sin (ca. 2300 B.C.) with images of heavenly bodies. The King's helmet is of the sphero-conic type.
13. King Solomon on his throne (a miniature from a 14th cent. Jewish manuscript). The images of a solar corona and a new moon are combined, indicating that the star symbol was one of the celestial symbols often used.
14. Boundary marker stone found near Vienna in 1656. Circle/cross and circle/star combinations attest to the origin of the star symbol from amongst various celestial symbols in common use.
15. Jewish amulet with a cross and a new moon (medieval Morocco).

16. Jewish amulets from medieval North Africa. The sun symbols contains one of God's names (שדי/*Shadday* 'The Almighty').

17. Assyrian bas-relief (9th cent. B.C.). Israelite King Yehu is kneeling before Assyrian King Salmanassar III. A star, the symbol of Israel, is depicted above King Yehu.

18. Mirrors found in the territory of former Khazaria, near the Upper Saltov River (after M.I.Artamonov).

19. Bronze plates with the image of a star, found in a heathen cremation-burial site near Desyatinnaya Church in Kiev (after M. Karger).

20. St. Sophia Cathedral in Kiev (11th cent.). Some domes are crowned not with crosses, but with stars. Possibly this Cathedral was built where a heathen temple or a Jewish synagogue had once stood.

21. Bishop's throne in the cathedral of Anagni, Italy (12th-13th centuries).

22. Golden Horde coins with the *tamga* (family emblem) of Baty-Khan (13th cent.) found in Chuvashia.

23. Icon of Chenstohov Our Lady (created before 1385); decorated with many 6-pointed stars ('Star of David') and only one cross.

24. Cathedral in Vilnius, Lithuania, crowned with both a cross and a star (built in 1387 and burnt down in 1399). It stood where the heathen temple of Perkun had been.

25. Oldest heraldic arms of Vilnius with both a cross and a star.

26. Polish coin of the time of King Wladislaw Jagiello (late-14th to early-15th centuries) with 5 stars and only one cross depicted.

27. Great seal of Cracow, Poland.

28. Heraldic arms of Sandomir District, Poland.

29. Heraldic arms of Kalish, Poland.

30. Heraldic arms of Tnovrotslav, Poland.

31. Summer Palace "Star" in Prague, Czechia (1555-6), a unique building with a stellate groundplan, possibly erected where a heathen temple had once stood.

32. Goats beneath the 'Tree of Life' ('World Tree'), a popular motif in the ancient Middle East; depicted on a jug found in Sede Teyman, Israel.

33. Angels near the 'Tree of Life'; a decorative detail on a sword-sheath (dated 6th cent. B.C.) found in Kelermesskaya *stanitsa* (Cossack village) in the Kuban' River area.

34. Diadem decorated with Middle Eastern symbols (dated 2nd-3rd centuries A.D.; now in St. Peterburg, Hermitage) found in a burial site near Novocherkassk, the Lower Don area.

35. Signs on the bricks of the Khazar fortress, Sarkel (after M.I. Artamonov). This same sign can be seen on **mezuzot** (Jewish familial talismans, decorative casings with small Deuteronomic parchments permanently affixed to the doorposts of Jewish homes). This symbol originates from the ancient cult of the 'Tree of Life'. Much later this tree symbol was undoubtedly identified with the Hebrew letter ש/*shin* (the first letter in God's name **Shadday** 'Almighty').

36. Marks on ancient Kievan vessels (after M.Karger). Some of the characters from these inscriptions were preserved: the Hebrew/Phoenician letter ת/*taf* and the Aramaic letters ט/*tet*, ל/*lamed* and ש/*shin*. The Hebrew particle של/*shel* 'belonging to' appears here.

37. Family emblems of Russian Ryurikovich princes (after B.A. Rybakov), obviously borrowed from the Khazars.

38. Ryurikovich symbols on pots and bricks.

39. Caucasoid mask-handles (3rd-2nd centuries B.C.) found near Abakan, Khakassia, South Siberia (after S.V.Kiselev).

40-42. Caucasoid portrait-masks (3rd-2nd centuries B.C.) from Khakassia (after S.V.Kiselev).

43. Stele of Moavite King Mesha (Transjordan, 9th cent. B.C.). Its inscription is in the Hebrew/Phoenician alphabet (**`Ivri, Libona'ah, Da`ats, Ra`ats**), which was used by the Hebrews of the 10 'Lost' Israelite tribes.

44-45. Khazar flask from Novocherkassk Museum (after M.I. Artamonov). Its inscription is in the Hebrew language, written in the most ancient Hebrew/Phoenician alphabet.

PREFACE TO THE FIRST (RUSSIAN) EDITION

During the first millennium of the Christian era, the Jews settled in almost all European countries. While getting acquainted with new languages, they always noticed the same strange phenomenon, that in practically every European language, there were traces of Semitic languages. In this regard, the language of the Slavs (a language still common at that time) was noted especially. Its peculiarities were such that the puzzled newcomers named it **'Leshon Kena`an'***, i.e. 'the language of Canaan', and they created a legend--that the Slavs had been the ancient inhabitants of the Biblical Land of Canaan, expelled from there by Joshua b. Nun.

There was also a more universal explanation of the Semitic influence upon other languages--their being descendants of an initial 'ancestor' language (which was Hebrew, according to the Bible interpreters**), divided and distorted. Such an explanation was unsatisfactory, because the vocabularies of European languages, except for distorted and non-distorted Semitic words, included not smaller, but rather bigger groups of totally non-Semitic words, which had formed the bulk of those native vocabularies before their contacts with Semitic ones.

The problem of the relationship between the Hebrew and European languages interested a Jewish mystic of the 13th century, Abraham b. Samuel Abulafia, who used Latin, ancient Greek, and Italian vocabularies in his research. The postulate of deriving all languages from Hebrew language distortion was obviously not acceptable to Abulafia, since he created an entire science of combining letters to reveal to the Cabbalists the mystery of the European-Semitic linguistic connections.

The history of Phoenician civilization and expansion in the Mediterranean during the 2nd-1st millennia B.C., though not yet studied sufficiently, answers the question which interested Abulafia. The last stronghold of Phoenician sway, Carthage, fell only in the 2nd century B.C., under the deathblows of Rome. So the languages of the Mediterranean area were under the influence of the Phoenician language (which was very similar to the Hebrew language, both of them belonging to the western branch of Semitic languages) for about 1000 years. The

Phoenicians were seafarers; they based their colonies on the Mediterranean and Atlantic coasts and islands. Their linguistic influence spread maximally to areas of North Africa, and southern and western Europe. So where did the Semitic influence on the languages of central and eastern Europe, the Caucasus, central Asia, Siberia and the Far East come from? Not only the languages, but also the material cultures, religious beliefs, customs and physical types of the aforementioned areas' nations underwent Semitic influence. This phenomenon cannot be explained merely by the presence of those Jewish minorities known in almost every country, who were monotheistic, diaspora Jews. Indeed, an earlier, unknown Semitic wave had brought pre-monotheistic beliefs and the pagan gods of Mesopotamia and Palestine to the other nations. In any case, such an overall influence upon other nations could not be exerted by a small, persecuted people, such as the Jews, isolated within their own nationalistic religion. A dependent minority does not hand over its language to a majority speaking another language; on the contrary, it generally passes to the language of the majority, of the hegemonic nation, preserving its national language only in its own environment or even forgetting it.

In our case, it is possible to speak of the movement of a certain large, Semitic-speaking people across vast territories, including northern Asia and almost all of Europe, of this people's conquests, mixing and fusing with other peoples, partially disappearing, partially surviving. In this book, an attempt is made to establish the origin of this people and to retrace its paths.

V. Shneider, Beer-Sheva, 1997

* According to the Bible **Sefat Kena`an** (the same as **Leshon Kena`an**) is Hebrew and its dialects.

** This belief, initially Jewish, was shared also by many of the Church fathers, in particular, by St. Jerome (ca.337-420 A.D. in Opera VI:730b). In the Bible itself there is no assertion that Hebrew was the first language. The story of the Tower of Babel says merely that only one language existed in the world.

PART ONE

THE LANGUAGE OF CANAAN

1

During the long period of their residence in the diaspora, the Jews created a number of Jewish jargons/languages: Yiddish, Ladino, Judeo-French, Judeo-Italian, Judeo-Greek, Judeo-Arabic, Judeo-Persian, etc.--about 20 in all. One should pay attention to the fact that, in this group of languages, an important member is missing--Judeo-Slavic. No such language is known, despite the fact that Jews have lived and are still living among the Slavs not less than a thousand years and that at that time the greatest concentration of Jews was observed especially in the Slavic countries.

In 1964, Roman Jakobson and Morris Halle, in their article: "The term 'Canaan' in medieval Hebrew", declared the existence of a Judeo-Czech language, on the grounds that the Hebrew in some medieval sources contains many Czech words. One hundred years prior to the article by Jakobson and Halle, A.E.Harkavy had already written about the same sources and the same words in his book in Russian: 'About the Language of the Jews Who Lived in Rus' in Ancient Times' (St. Peterburg, 1865). There are 6 sources and a total of about 60 words, 1 to 27 of which appear in each source, and the words in one text are not duplicated in the others[1]. These words are not only Czech, but common Slavic (*nemets* 'German', *mak* 'poppy', *gunya* 'blanket, cloak', *blazen* 'fool, jester', *ugli* 'coals', *yagody* 'berries', *gnoy* 'pus, dung', *lokot'* 'elbow', *skiba* 'hunk', *kopyto* 'hoof', *lipa* 'lime', etc.), and Harkavy did not stress their exceptionally Czech character. He also did not write of the existence of a Judeo-Slavic language for the understandable reason that presence of some Slavic words in the Hebrew texts did not prove it; this just represented ordinary borrowing, rather than new language formation. This phenomenon above is quite opposite to the formation of Jewish languages, which occur when Jews residing in foreign lands use the local

languages and add Hebrew words and expressions to supplement the local vocabularies and phraseology. There is also no reason to assume that the language of the aforementioned sources was used by some part or whole the Jewish community--a basic condition, absolutely necessary for the recognition of the existence of any language, dialect, etc. Thus, the attempt to introduce the concept of a Judeo-Czech language should be rejected, for such a thing simply did not exist. Accordingly, the attempt of the same authors to connect the non-existent language with the term **'Leshon Kena`an'** fails.

This term was known from the late-10th century and was applied, as we shall see, to the Slavic language in general[2]. It turns out to be something quite opposite to the constructions of Jakobson and Halle. The presence of the term **'Leshon Kena`an'** can itself explain the absence of Judeo-Slavic languages. In Jewish literature, also long before the article by Jakobson and Halle, the Canaanite language was identified with Czech (and not with Judeo-Czech). In particular, Joseph Kara (1060-1130) called Slavic words both 'Czech' and 'Canaanite'. The most likely reason for this could be that western Jews met the Czechs before the other Slavs. But there are facts which indicate more universality of the term **'Leshon Kena`an'**-- it could signify any Slavic language in general. There is a copy of a letter of recommendation, preserved from the 11th century, which had been given by the Jewish community of the Greek town, Salonika, to a young man who made his way from Rus' to Palestine[3]. This letter contains a request that other communities help this young man on his way, since he did not know any other language except for **'Sefat Kena`an'** (i.e. **'Leshon Kena`an'**; **'lashon'** and **'safah'** are synonyms), which was spoken in his motherland. It follows from this that the range of the Canaanite language included not only Czechia, but Rus' too.

Further, Meir ha-Cohen (11th cent.) in his book **Sefer ha-Dinim**, mentioned the country **'Yavan Kena`an'**, i.e. 'Canaanite Greece'. It is not clear what country was meant; maybe, it was Bulgaria seized by Byzantium at the beginning of

referring to some Slavic country adjoining Greece, but certainly not to Czechia.

The Jewish traveller, Benjamin of Tudela (12th cent.), repeated a story he heard, that the Slavs sold their children to other nations as slaves, and, therefore, their country was named 'Canaan' and the people 'Canaanites'. It is necessary to notice that Benjamin had not actually visited the Slavic countries, and this explains his insufficient knowledge. He did not distinguish the separate countries and peoples inside the Slavic world, considering them uniform from Prague to Kiev. However, he is a valuable source, because he called the whole Slavic world by one name, a name he did not invent, but which was apparently in general use. Benjamin of Tudela did not know the true reason for the naming of the Slavic lands after Canaan, nor did his sources. But it was customary among the Jews to base their explanations on Biblical legends--such as upon the story about Noah's grandson, Canaan, and his descendants being doomed to slavery among other peoples.

This legend was then associated with the Slavs, because of the lively slave trade carried on by the Slavic countries at the close of the first millennium A.D. and later. The stream of Slavic slaves to the markets of Europe, the Mediterranean, and Asia Minor did not run short even after the Slavs' conversion to Christianity[4]. On the western end of Europe, in Spain (the motherland of Benjamin of Tudela), already in the 10th century, there were entire colonies of former Slavic slaves. During his travels, Benjamin might have also found out a great deal about the Slavic slave trade, yet his interpretation remained narrow. Some centuries later, Africa became the main supplier of slaves, but, for some reason, the idea of renaming Africa 'Canaan' did not enter anybody's mind. Obviously, the Slavic countries were named after Canaan, but not because of their slave trade either.

The examples of Slavic words listed in Harkavy's book mentioned above testify that, since the 10th century, Jewish scholars have shown a keen interest in the Slavic language. It was familiar to them, and they found much in common, if not cognate, between Slavic and the language of the Torah. Harkavy

writes: "L.Geiger, in his article about the north-French school of Jewish exegetes (Breslau, 1847), said that Joseph Kara, in his comments on the Holy Scriptures ... often used the Slavic language to explain the meaning of Biblical words." Harkavy overruled the objection of R.Kirheim, who considered it strange that a French rabbi in the 12th century would use the Slavic language. Harkavy's answer was, that since the 10th century, there were many traces in Jewish literature of intercommunication between the Jews of western and eastern Europe, beyond the trade connections. Western Jews were also acquainted with the Slavic lands. Eastern European Jews went to the West (France, Spain) to study Talmud at the academies. In 12th century England, the scholar, Itsa of Chernigov, left traces of himself. Two sources mention him--the Jewish **Sefer ha-Shoham** and the English Pipe-rolls (1180-1182). Harkavy quoted and commented on the first source, saying: "Rabbi Itsa of Srigob (Chernigov) told me that in Tiras (i.e. in Russia) 'intercourse' is called **'yibum'**. So he wanted to explain the verb **'yibem'** (Genesis: 38,8 and Deuteronomy: 25), the origin of which is still unknown". Perhaps these small details[5], this vague evidence from Joseph Kara and Itsa of Chernigov, who were looking for and finding the forgotten meaning of Biblical words in the Slavic language, shed light on the true reason for naming the Slavic language after **'Leshon Kena`an'** and the Slavic lands after Canaan, which was the ancient Semitic name for Palestine. This reason, the primary, if not sole reason, was the striking likeness of Hebrew and Old Slavic.

The standard opinion of Jewish authors on this strange phenomenon can be found in the remark of Moses ha-Goleh of Lida (near Vilna) about the Russian[6] word *shabash* 'end of work': "...in their distorted language--*shabash*" (cf. Harkavy). Moses wrote at the beginning of the 16th century and his parenthetical opinion was identical to that of Abulafia--that all languages were born as distortions of Hebrew. We also know the later remarks of the 18th century Russian historian, V.N.Tatishchev, about the presence of "many Jewish and Syrian words" in the Slavic vocabulary, the works of the scholars

Trediakovskiy (18th cent.) and Tugendhold (19th cent.) on the relatedness of the Semitic and Slavic languages and on the origin of the latter ones based upon the earlier ones. There are publications such as "Materials for the comparative research of Jewish-Chaldean and Russian languages" in the magazine *Yevreyskiye zapiski* ('Jewish Transactions', Riga, 1880's) and, more recently, the dictionary of Fanny Yafit *Smotri v Koren'* ('Get at the Root', Israel, 1982), which contains about 2000 Hebrew and Russian words both phonetically and semantically similar. There are some other theories, besides the concept that all languages derive from the Hebrew language; they will be discussed later.

It is necessary to note that Tatishchev based much of his interesting information on the works of the medieval Polish authors Stryjkowsky, Bielski, Kromer, and Dlugosz. He himself did not know Hebrew and could not determine from what language the word *kagan* was borrowed, though he knew that *tsar* is from Hebrew (see The Russian History, 1964, v.1, p. 206).

Another Russian historian, M.Karamzin, who lived and wrote approximately 100 years after Tatishchev, was familiar with the problem from a German source. He wrote in his History of the Russian State, 1988, v.I, ch.III: "...the historians' curiosity sought to reveal in it [the Slavic language--V.Sh.] the traces of the Slavs' little-known origin. Some asserted that it is rather close to the ancient Asian languages [here Karamzin, without quoting, had referred to a source Lausitische Provinzialblatter, p.101--V.Sh.]; but the most reliable research has proved that this seeming similarity is limited to rather a few Hebrew or Chaldean, Syrian and Arabic words, which are present also in other European languages and are indicative only of their common Asian origin; and that Slavic has much more connection with Greek, Latin and German than with Hebrew and other eastern ones..." Karamzin, the official historiographer, tells us no more, neither naming nor quoting the opposition, nor citing the essay disproving them, but the little he said was meaningful and eloquent between the lines. We do know from him that the

question of Hebrew-Slavic linguistic connections was on the agenda at his time and that someone required research to be done to cover up one of the most important facts of the Slavs' ethnogenesis.

2

When addressing our subject-matter and studying the lexical material, we immediately notice an unexpectedly huge quantity of Semitic borrowings in the Slavic lexicon. Checking the dictionaries, the fragments of *Russkaya pravda* ('Russian Laws', 11th-12th centuries) and *Slovo o polku Igoreve* ('The Lay of Igor's Host', 12th cent.), we see that their lexicon is half Semitic.[7] Such a phenomenon may seem incredible, since it is a matter of thousands of words, and usually even 20 loan-words are considered to be many. Linguists came to a conclusion about the mixed character of the modern Hungarian language and about the bygone bilingualism of the Hungarians on the grounds that there are about 200 Turkish words in the Hungarian vocabulary. Surely then, drawing a conclusion about the mixed character of the Slavic vocabulary is lawful, as is the assumption that there was a state of bilingualism in the Slavic lands and that their second language was Semitic.

The mixed character of the Slavic lexicon is vividly demonstrated by its cognate relation terms, which belong to each vocabulary's basic stock (which, as a rule, is very stable, rarely yielding to outside influences). Here, alongside Indo-European terms, such as: *mama/mat* 'mother', *tato/tyatya* 'father', *doch'* 'daughter', *brat* 'brother', *sestra* 'sister', *svekor* 'father-in law', there are a good number of Semitic words: *sem'ya* 'family', *otyets* 'father', *muzh* 'husband', *zhena* 'wife', *syn* 'son', *vnuk* 'grandson', *plemyannik* 'nephew', *dyadya* 'uncle', *tyotya* 'aunt'.[8]

The presence of an excessively big quantity of Semitic words in the Slavic lexicon completely excludes possible suppositions about borrowing from the written sources (the Bible translations, for example) or from the language-intermediaries. The first case

assumes the existence and use by the Slavs of a Bible translation with a vocabulary more than half Semitic, or their use of the original Hebrew Bible itself. It is necessary to note that the vocabulary of the Slavic translations of the Hebrew Bible was in fact predominantly Semitic. But the question arises: what appeared earlier--a language with a mixed vocabulary or a Bible translation in that language? One would assume that the formation of the language preceded the occurrence of such a translation; the existence of the translation indicates the fact that the Slavs already spoke in that language, the translation being created so that they would understand the text. Later it will be shown that there is also much in common between Slavic and Semitic phonetics; and the rules of it cannot be borrowed from written sources by a whole nation. Even an individual could not learn phonetics from silent sources. Only long-time, direct contact between peoples and their languages can cause such a phenomenon.

As to the likelihood of Semitic words being borrowed from a language-intermediary--the vocabulary of the 'lending' language would have to be completely Semitic, if its greater part were to be borrowed. Thus, in our case, it is possible to speak of direct borrowing from a Semitic language.

The quality of the Semitic borrowings also testifies in favor of the former bilingualism of the Slavs. Under ordinary circumstances, languages borrow from each other words representing objects or notions unknown to the borrowing people. But if a people, for some reason, becomes bilingual (i.e. uses two languages in parallel, simultaneously), the native-language words are frequently replaced by words from the second, foreign language. That is why, in this case, the range of the borrowings appears so extremely broad: from nouns, adjectives and verbs to linking-words and interdjections. This is exactly the kind of phenomenon observed in the Slavic lexicon, with its diverse Semitic borrowings.

Any vocabulary includes basic and cultural word stocks; the presence of one type or both in different lexicons can be explained.

If, in the lexicons of some languages, there is a group of common terms belonging to the basic stock of words (the names of basic things, phenomena and concepts concerning a man, his natural surroundings, basic qualities, properties, the actions of a man and his environment), and if, in addition, there is also a grammatical affinity, then the comparative-historical method in linguistics allows us to establish the fact that these languages branched out from a common ancestor language. Modern linguistics do not deny the remote relationship of the majority of language-families of the Old World (including the Indo-European family, to which the Slavic languages belong, and the Hamito-Semitic family, to which the Hebrew language belongs) and recognize their former membership in one 'fore-family' (according to Nostratic theory). In our case, however, the postulate that languages separated from one 'proto-language' does not exhaust all the problems regarding the excessively large number and diverse quality of the Semitic borrowings in the Slavic languages, and, moreover, it does not satisfy Nostratic theory in regard to the separation of the language families from one common ancestor. Here, in addition to all the basic lexical borrowing, we also find a large layer of cultural-lexical borrowings (i.e. terms concerning economic and public activity, educational and religious terms, etc.). This type of occurrence does not represent separation from a 'proto-language' or from a 'fore-family', but rather the lengthy contact between language-cultures, further corroborating Slavic bilingualism. More facts will be presented later in support of this thesis.

Some Slavic expressions in fact turned out to be tautologies, since they include synonymous words taken from different languages.Thus in the Ukrainian idiom *shura-burya* 'storm', the second word is Slavic *burya* 'storm', while the first one is a slightly distorted Hebrew **se`arah** 'storm'. In the Russian expression *dikiy zver'* 'wild beast', the first word is the Slavic for 'wild', and the second is the compound Heb. **ze pir'i** 'it is wild'. In Russian *znat`-vedat`* 'to know', the first word is Russian for 'to know', and the second word is Heb. **ba-da`at** (the same as

lada`at 'to know'). The Russian *ubelyonnyi sedinami* 'grey with age '--here the second word is a derivative from Heb. **siyyed** 'to whiten', while the first is a Russian past participle of the same meaning. The Russian *krovnoe rodstvo* 'blood relationship'-- here the first word is derived from the Heb. **qarov** 'a close, blood relationship' (**qrovim**, pl. 'relatives'), just like the Slavic *krov`* 'blood'. In the Russian expression *krovavyi boy* 'bloody battle', the second word means 'battle' in Russian, while the first word is more likely from Heb. **qrav** 'battle' than from Slavic *krov'* 'blood'.

In the Russian *rod lyudskoy* 'human race, kind' (lit., 'human family, kin'), the first word *rod* 'family, kin' is from the same root as Slav. *rodit'* 'to give birth, bear'. The second word *lyudskoy* 'human' is an adjective derivated from Heb. **yelud-ishah** 'offspring' (lit., 'born of woman'); common Slav. *lyud, lyudi* 'people', *lyudina* 'man' are also from here. In the Russian *ostat`sya sirotoy* 'to become an orphan', the first word means 'to remain' and the second word is the Heb. **sarid** 'the remainder, what is left over'. In the Russian expression *steret' v poroshok* 'to grind to dust', the Russian *poroshok* 'dust' is derivative from Heb. **parah** 'to break, smash to pieces, crumble'. The Russian *vo vremya ono* 'of yore' includes the Heb. **`onah** 'time, season, period' and Slav. *vremya* 'time'. In *mat'-zemlya* 'Mother-Earth', the first word is from the Assyrian **mattu** 'earth'. The Russian *tam i syam* 'here and there' uses Assyr. **tama** 'there' and Heb. **sham** 'there'. This last tautology shows that the Hebrew that influenced the Slavic (proto-Slavic) language was well mixed with Aramaic.

Such expressions could appear only during and as a result of bilingualism, when synonymous words from both languages being spoken were used, sometimes simultaneously, in order to avoid misunderstanding or to accentuate something being said. It is quite clear that initially these expressions sounded somewhat different than now; they have been polished over time, changed according to the internal laws of language development, but, nevertheless, even now, they retain a highly visible connection to two different languages' elements, providing direct evidence of past bilingualism.

There are many other examples which are not as obvious as direct tautologies. A special kind of linguistic borrowing is closely related to these tautologies--compound Semitic words. These consist of nouns, adjectives or verbs in connection with articles, conjunctions, prepositions and pronouns: Aram. ד/*de-* 'which, that'; Heb. ב/*be-*, a preposition-prefix with the meanings 'by, in, on, compatibility, accompaniment', etc.; Heb. ה/*ha-*, the definite article; Heb. כ/*ke-*, the conjoint particle meaning 'exactly as, completely like'; Heb. ש/*she-* 'which, that'; Heb. זה/*ze-*, the demonstrative pronoun 'this' (m.); Heb. זאת/*zot* 'this' (f.). If we separate and exclude nouns, adjectives and verbs from the compound words[9], all the rest is reduced to a common meaning: 'this/that/which means, that is, that is like, that corresponds to, in the sense that', and the like. It is quite obvious that here we are dealing with those tautologies that have lost their Slavic parts, but preserved Semitic ones. The very fact that Slavic languages preserved compound Semitic words in certain expressions makes it possible for us to imagine clearly how the Slavs were forgetting the use of their second (Semitic) language; how the later generations ceased to distinguish the different components inside those word-combinations, those expressions, and began to use them as indivisible words, condensed idioms. In this manner, the meanings of certain nouns, adjectives and verbs (those included in the combinations retained) were preserved rather exactly.

While considering the compound words further, it is possible to determine precisely the language from which the Slavic languages filled up their lexicon, i.e. namely, what the second language of the Slavs was. Among the seven linking-words and pronouns included in these compound words, there is only one Aramaic (ד/*de-*); the rest are Hebrew ones. Judging by the majority of Hebrew words, and by the fact that the Aramaic **de-** is also found in Hebrew texts, it is possible to conclude that the second language of the Slavs at the dawn of their history was Hebrew (significantly Aramaicized, as will be shown later). Other facts will also prove this hypothesis.

The examples of borrowed compound words[10] are cited below:

1. Words with the pronoun ד/*de-* (Aram. 'which, that', and other meanings of the genitive case, denoting belonging and possessiveness):

Rus. *daleye, dal'she*, Ukr. *dali* 'farther; further'--Heb. הלאה/ *hal'ah*.

Rus. *delo* 'action, activity, business'--Heb. עלילה/*`alilah*.

Rus. *draznit`* 'tease; excite'--Heb. הרגיז/*hirgiz* . The same stem is present in Rus. words *rogozha* 'bast mat', 'mat', and *rogoz* (marsh grass with long cutting and tearing leaves). The word was borrowed both with and without the pronoun *de*, like Rus. *hor`* and Ukr. *thir* 'polecat', which originated from Heb. חור/*hor* 'burrow, hole'.

Rus. *deryuga* 'sackcloth, sacking'--Heb. אריג, סרג, מסרג/*arig* 'fabric, cloth'; *arigah* 'wattling, weaving'.

Rus. *drozhat`* 'shiver, tremble'--Heb. רגז/*ragaz* 'to be angry, excited or agitated, to be afraid, to worry'.

Rus., Old Rus. *despot* 'despot'--Heb. שופט/*shofet* 'judge, ruler, supervisor, enforcer'.

Rus. *ditya, dityonok;* Ukr. *dytyna, dytynka* 'child, infant, baby', pl. Rus. *deti* and Ukr. *dity* 'children'--Heb. תינוק/*tinoq* 'baby, infant'.

Rus. *dyoshevo, deshevyi* 'cheap'--Heb. שווה/*shaveh* 'equal, worth'; **shaveh perutah** 'equal to the value of a penny, of little worth'.

Rus. *tovarishch* 'comrade, friend'--Heb. חבר/*haver*.

Rus. *truba* 'chimney; pipe; trumpet'--Heb. ארובה/*arubah* 'chimney, hole in the roof'.

Rus. *dobycha* 'output; booty, loot; prey'--Heb. בזה/*biza* 'booty; plunder'.

Rus. *doroga* 'road, way'--Aram. אורכה/*orkhah*, Heb. אורח/ *orah*, דרך/*derekh* 'path, road, way'.

Rus. *doska* 'board, plank'--Heb. עץ/*`ets* 'tree; wood'.

Rus. *dostup* 'access'--Heb. שיתוף/*shituf* 'participation'.

Rus. *dosug* 'leisure, spare time'--Heb. שחק/*siheq* 'to play', שחוק/*skhoq* 'game, amusement'.

Rus. *tresk* 'crashing, cracking sound'--Heb. רסק/*risseq* 'to smash, break to bits'.

Rus. *tak* 'so, thus'--Heb. כך/*kakh* 'in this manner, thus'.

Rus. *tvar`* 'creature--Heb. בריה/*briyyah, biryah* 'creature, human being'.

Rus. *tvorets* 'creator, God'--Heb. בורא/*bore* 'creator, God'.

Rus. *tyozka* 'namesake'--Heb. זהה/*zeheh* 'identical, coinciding'.

Rus. *testo* 'dough, pastry'--Heb. עסה/*'issah* 'dough'.

Rus. *tumak* 'cuff, punch'--Heb. מכה/*makkah* 'blow'.

2. Words with preposition-prefix ב/*be-* (meanings: presence inside something, instrumental case, compatibility, accompaniment, purpose, reason, time of action, mode of action, and so on):

Rus. *barahlo* 'goods and chattels; trash, junk, lumber'--Heb.רכולה/*rekhullah* 'merchandise, goods'; judging by the presence of the words *ruhlo* (Old Rus.), *ruhlyad* and the preposition *v* in the Russian lexicon, the Hebrew noun and preposition were borrowed both separately and together.

Rus. *barysh* 'profit, gain'--Heb. רכוש/*rekhush* 'property, capital'.

Rus. *barhat* 'velvet'--Heb. רך/*rakh* 'soft, tender'; **rakkut** 'softness'.

Rus. *vysokiy* 'high, lofty'--Heb. שגיא/*sagi* 'exalted, lofty, great'.

Rus. *basnya* 'fable'--Heb. שנה/*shanah* 'to repeat; to learn'; Assyr. **vasiyeh** 'story, legend'.

Rus. *ptitsa* 'bird'--Heb. טיסה/*tisah* 'flight; Rus. *tucha* 'cloud'--from the same stem and means 'flying'.

Rus. *verhovoy* 'rider; riding', *verhom* 'on horseback'--Heb. רכב/*rakhav* 'to ride'.

Rus., Ukr. *brehun, brehlo* 'liar'--Heb. רכל/*rakhal* 'to slander, to gossip'; **rakhlan** 'slanderer, gossip'.

Rus. *beda* 'misfortune, trouble'--Heb. איד/*eyd* 'distress, mis-

fortune'.

Rus. *polyn`* 'wormwood, absinth'--Heb. לענה/*la`anah* 'wormwood'.

Rus. *bor* 'pine forest'--Heb. יער/*ya`ar* 'forest'; the word is also borrowed without a preposition as *yar* 'valley, ravine', usually overgrown with forest.

Rus. *bor`ba* 'struggle, fight'--Heb. ארבה/*arbah* 'ambush, conspiracy'.

Rus. *budushcheye* 'future'; *budet* 'will be'--Heb.עתיד/*`atid* 'future'.

Rus. *brys`* 'Scram!'--Heb. ריצה/*ritsah* 'running'; **be-ritsah** 'in the act of running'; also borrowed without a preposition as *rys`* 'trot'.

Rus. *bran`* 'swearing'--Heb. רנן/*rinnen*--one of its meanings is 'to grumble, speak ill of, slander'.

Rus. *bred* 'delirium'--Heb. רדם/*redem* 'sleep, slumber, loss of consciousness'.

Rus. *bremya* 'burden', *beremennoct`* 'pregnancy'--Heb. רחם /*rehem* 'uterus; belly'.

Rus. *bryuzga* 'grumbler'--Heb. רגז/*ragaz* 'to be angry, agitated, excited'; **ragzan** 'hot-tempered, irritable, easily angered person'.

Rus. *vesyolyi* 'merry'--Heb. צוהל/*tsohel* 'joyful, merry'; **be-tsahalah** 'merrily'; cf. Slav. *veselo* 'merrily'.

Rus. *plemya* 'tribe'--Heb. לאום/*leom* 'people, nation'.

Rus. *bukva* 'letter'--Heb. קו/*qav* 'line'. According to the monk Khrabr, the Slavs, before the advent of the Slavic alphabet, already wrote by "lines and cuts".

Rus. *brod* 'ford'--Heb. רדוד/*radud* 'shallow'; **mayim redudim** 'shallow water'.

Rus. *bumaga* 'paper'--Heb. מגג/*magag* 'squeeze out, mash, soften' or from **megeg** 'bast, wood pulp', from which paper is produced.

Rus. *vlaga* 'moisture'--Heb. לח/*lah* 'moist, humid, fresh'; **lehah** 'phlegm, spit'.

Rus. *vnuk* 'grandson'--Heb. נכד/*nekhed* 'grandson'.

Rus. *prikaz* (an institution like a ministry in Russia before Peter I.)--Heb. רכז /*rikkez* 'to concentrate, centralize'; **rikkuz** 'concentration'; **rakkaz** 'coordinator'.

3. Words containing article ה/*ha-* or particle כ/*ke-*:

Rus. *knyaz`* 'prince'--Heb. נסיך/*nasikh* 'prince', נשיא/*nasi* 'president, chief, prince'.

Rus. *koza* 'goat'--Heb. עז/*`ez* 'goat'.

Rus. *kozhuh* 'leather-coat'--Heb. סכך/*sakhakh* 'to cover, to protect'.

Rus. *koryto* 'trough'--Heb. רהט /*rahat*.

Rus. *osen`* 'Autumn'--Heb. שנה/*shanah* 'year'. The Jewish year begins and comes to an end in the Autumn. In ancient times it began in Spring; therefore the Slavic words *osen`* 'Autumn' and *vesna* 'Spring' contain the same Heb. root/stem **shanah** 'year' joined with different linking-words-- ה/*ha-* and ב/*be-*; when borrowing, the article *ha-* was turning into consonants *g, h, k* and vowels *a, e, o, u*.

Rus. *horomy* 'mansion'--Heb. ארמון /*armon* 'palace'.

Rus. *gryaz`* 'mud'--Heb. רפש/*refesh*.

Rus. *gosudar`* 'sovereign'--Heb. סדר/*sider* 'to make order', 'manage'; **seder** 'order'; this was also borrowed without the article as Rus. *sudar`* 'Sir'.

Rus. *grom* 'thunder'--Heb. רעם /*ra`am*.

Rus. *greshnik* 'sinner'--Heb. רשע/*rasha`* 'evil, malicious'; **resha`** 'evil, wrongdoing'.

Rus. *oshybka* 'mistake'--Heb. שבש/*shibesh* 'spoiled, disrupted, confounded, erred'.

Rus. *hlyeb* 'bread'--Heb. לביבה/*levivah* 'pancake'; **libbav** 'to bake cakes'.

Rus. *glubina*, Ukr. *glyb 'depth'* --Heb. לב/*lev* 'middle, midst, core'.

Rus. *golova* 'head'--Heb. לב/*lev* 'heart, mind, conscience'.

Rus. *hram* 'temple'--Heb. רם/*ram* 'high, lofty'; **ramah** 'height, high place'.

Rus. *grosh* 'small coin'--Heb. רסיס/*resis* 'drop; fragment, shiver, splinter, small piece'.

Rus. *opeka* 'guardianship--Heb. פקוח/*pikuah* 'supervision, guardianship, control, care'.

Rus. *uspeh* 'success'--Heb. ספק/*sippaq* 'to suffice, satisfy, gratify'; **hispiq** 'to be on time, succeed'.

Rus. *oruzhiye* 'weapon'--Heb. רשש/*rishshesh* 'to impoverish, destroy'; **rushshash** 'impoverished, destroyed'.

Rus. *kashel`* 'cough'--Heb. שעול/*shi`ul.*

4. Words containing the pronouns ש-/*she-* 'that; which' or זה/*zeh* 'this'. These examples are given in a common list, since it is difficult to determine which of these two pronouns was used in each case. These two pronouns, **she-** and **zeh**, might replace each other or be transformed into *zhe, se, tse, che,* following sibilant interchange. Both Hebrew pronouns were preserved in Old Slavic: **she-** without change, and **zeh** in the forms *se, sey, siya, sii*. In Ukrainian *ze* exists till now in the forms *tse, tsey, tsia, tsi*:

Rus. *zheleza*; Ukr. *zaloza* 'gland, tonsil'--Heb. לוז/*luz* 'hazel; gland'. Rus. *zhelezo* 'iron' (Ukr. *zalizo*) is also gland-like in its natural shape.

Rus. *zhyzn`* 'life'--Heb. זן/*zan* 'to feed, maintain, nourish, provide'; **zinah** 'nourishment, feeding', leading to the Slav. *zhena* 'wife' (feeding, suckling), *syn* 'son' (fed, suckled), and the female name Zina.

Rus. *zapah* 'smell'--Heb. פח/*pah* 'to blow, emit (a smell, etc.), spread'.

Rus. *zastyenok* 'torture-chamber'--Heb. צינוק/*tsinoq* 'prison cell' from **tsinnah** 'fortress wall, protective wall; shield'.

Rus. *zvuk* 'sound'--Heb. הגה/*hegeh*. The word is also borrowed without the pronoun in the forms *uho* 'ear' and *eho* 'echo'.

Rus. *zevaka* 'idler' (from *zevat`* 'yawn')--Heb. פהק/*pahaq, pihheq* 'to yawn'; **pahaqan** 'yawner, idler, sleepyhead'.

Rus. *zmeya* 'snake'--Heb. מעי/*me`i* 'gut, intestine'.

Rus. *zhavoronok* 'lark'--Heb. עפרוני/*`efroni*.

Rus. *svidetel'* 'witness' (Old Slav. *vidok*; Ukr. *svidok*)--Heb. ודא/*vidde* 'to certify, attest, confirm'.

Rus. *skol'ko* 'how many, how much'--Heb. כל כך/*kol kakh* 'so many, so much, so much so'. Cf. Old Slav. *kol`ku*.

Rus. *slovo* 'word'--Heb. לואי/*levay* 'auxiliary, attribute; **shem-levay** 'nickname'.

Rus. *smerd* 'peasant, farmer'--Heb. מרוד/*marud* 'miserable, wretched'.

Rus. *smorkat'sya* 'blow one's nose'--Heb. מרק/*maraq* 'to polish, cleanse, rub'.

Rus., Ukr., Byelorus., Old Slav., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus. *zhyto* 'corn, spring-wheat, spring-rye, spring-barley'--Heb.חיטה/*hitah* 'wheat'.

Rus. *sobaka* 'dog'--Heb. בכה/*bakhah* ' to cry, howl; **she-bokheh** 'that which cries, howls'.

Rus. *solod* 'malt'--Heb. לתת/*letet*.

Rus. *starat'sya* 'endeavour; try'--Heb. טרח/*tarah* 'to endeavour, worry, trouble'. Words like **tirdah** 'anxiety, distress' and **tarad** 'to trouble, worry' are close, and the Slav. *trud* 'work', *trudit'sya* 'to work' come from them; pl. *trudy* 'works; anxiety, troubles'.

Rus. *cherepitsa* 'tile'--Heb. רעף/*ra`af*; Slav. *cherep* 'skull' are from the same root.

Rus. *chislo* 'number, quantity'--Heb. סלא/*silla* 'to weigh, value, estimate'.

Rus. *chepuha* 'nonsense'--Aram. בוקא/*buqa*.

Rus. *shchepka* 'chip, sliver'--Heb. בקעת/*beqa`at*.

Rus. *shyrokiy* 'wide, broad'--Heb. רחב/*rahav*.

Rus. *styag* 'banner'; Ukr. *shchyogla* 'mast'--Heb. דגל/*degel* 'flag, banner'.

Rus. *chelyust`* 'jaw'--Heb. לסת/*leset*.

5. Words containing the demonstrative pronoun זאת/*zot* 'this' (fem.):

Rus. *stado* 'herd'--Heb. עדר/*`eder*. Cf. Ukr. *otara.*

Rus. *stareyshyna, starosta, starshyna* 'elder, headman, foreman'--Aram. ריש/*resh*; Heb.ראש/*rosh* 'head, chief, leader'; the words *starshiy, starshoy,* etc. are derivatives. However, the origin of the word *staryi* 'old' is different--from the Heb. הורה/*horeh* 'parent'. In the Ukraine, one can still hear children calling their parents and adults each other *stari,* which means 'oldsters', but not necessarily because of age per se, rather in light of the elder-status.

Old Rus., Ukr., Czech. *stegno* 'thigh; hip'--Heb. אגן/*agan* 'pelvis'.

Rus. *stenat`* 'groan, moan'--Heb. אנה/*anah* 'to mourn, lament, bewail'.

Rus. *stonat` `* 'groan, moan; suffer, languish'--Heb. אנק/*anaq.*

Rus. *stihi* 'verses, poetry'--Heb. אחה/*ihah* 'to stitch together, unite'.

Rus. *stihiya* 'natural elements (earth, air, fire and water)'--Heb. שחיה /*sehiyyah* 'swimming'.

Rus. *Stol`ko* 'so much'--Heb. כל כך/*kol kakh.*

Rus. *stopa* 'foot; step'--Heb. פעם/*paam.*

Rus., Old Rus., Old Slav., Ukr., Byelorus., Czech., Pol. *strava* 'food, dish'--Heb. רוה/*ravah* 'to drink, to be satisfied'; Heb. ריבה/*ribbah* 'jam'; Aram. רוחא /*ravha* 'a savoury dish'.

Rus. *stradaniye* 'suffering'--Heb. רדוי /*ridduy* 'subjugation, castigation'.

Rus. *strelyat`* 'shoot'--Heb. לירות/*lirot* infinitive form of **yarah**; (The consonants *l* and *r* are transposed in the Russian).

Rus. *stremya* 'stirrup'--Heb. רמה/*ramah* 'high place, scaffold'.

Rus. *zdorovyi* 'healthy, big'--Heb. רב/*rav* 'great, numerous, strong'.

Czech. *strmeti*; Ukr. *strymity* 'rise, dominate; stick up'--Heb. רם/*ram* 'to rise, become exalted'.

Ukr. *striha* 'roofing'--Heb. רהט/*rihet* 'to furnish, install rafters'.

Rus. *strug* (ancient oar-sailing vessel)--Heb. רוח/*ruah* 'wind'.

Rus. *struna* 'string'--Heb. רן/*ran* 'sing'; *runnan* 'to be sung'.

Rus. *struzhka* 'shaving'--Heb. רצה/*ritsah* 'to cut into stripes';

rutsah (passive).

3

The existence of complex Slavic words, incorporating simple Semitic elements, provides exact information in answer to the inevitable question: who borrowed from whom--the Slavs from Semites or vice versa? The reason that compound words appeared in the Slavic is explained by the bilingualism of the Slavs. Such compound words are formed, clearly seen in the examples above, by the synthesis of simple Semitic components. The opposite, the division of compound Slavic words into simple ones and these simple words being borrowed by the Semites, does not seem plausible for the following reasons. Firstly, the division of compound words would have to be done with great precision, for each separate part to obtain a concrete meaning. Such a process is far too complex and rare. Synthesis is a much more typical process for word-building than analysis. While being used or borrowed from another language, a word can lose sounds and syllables, but these losses do not detract from the semantic content of what remains. A word (or a linguistic sign) remains one and the same, retaining its semantic identity. The lost elements are irrevocable and do not take on any independent meaning of their own.

Furthermore, the linking-words and pronouns, forming parts of such compound words, belong to the basic vocabulary and virtually unchangeable. Many nouns, adjectives and verbs in compound words also belong to that same vocabulary (relational terms, parts of the body, the natural environment, etc.). Taking into account the fact of the earlier formation of the Semitic languages, it must be admitted that the adoption of basic vocabulary words by the Semitic languages from the Slavic ones is entirely precluded; only the opposite process could take place. This corroborates the way in which compound Slavic words were formed and how Semitic elements came to be included in them and in the Slavic lexicon.

Besides Semitic linking-words and pronouns, compound Slavic words contain the following Semitic terms, belonging to the basic vocabulary: תינוק/*tinoq* 'child', בריה/*briyyah* 'creature',נכד/*nekhed* 'grandson', ראש/*rosh* 'head', לב/*lev* 'heart', 'reason', etc., לסת/*leset* 'jaw', לוז/*luz* 'gland, **tonsil'**, מעי/*me`i* 'gut, intestine', רחם/*rehem* 'uterus', אגן/*agan* 'pelvis', בכה/*bakhah* 'to cry', פעם/*pa`am* 'step', הגה/*hegeh* 'sound', ריצה/*ritsah* 'runing, race', טיסה/*tisah* 'flight', לאום/*leom* 'nation, people', רעם/*ra`am* 'thunder', אנק/*anaq* 'to moan, groan',שיעול /*shi`ul* 'cough', יער/*ya`ar* 'forest', עז/*`ez* 'goat', לח/*lah* 'moist', and so on.

Additional illustrations of the Slavs' bilingualism appear in some popular expressions, catchwords, idioms, sayings with adjacent Slavic and Semitic words. Some such expressions sometimes turn out to be wholly Semitic, having passed into the Slavic language even without any translation[11], but merely Slavicized somehow in form. Now they are not understood in their literal sense, though they are applied in the appropriate places. Some such examples are given below.

Rus. *Slovo molvit`* - 'to say something, to speak', literally 'to say a word'. Here both words are of Hebrew origin. The first is from Heb. לואי/*levay*, gram. 'attribute', 'epithet' with pronoun ש-/she- 'that, which', or with noun שם/*shem* 'name'. שם לואי/*shem levay* means 'name, nickname'. The second word (*molvit'* 'to say') is from the Heb.מלל/*millel* 'to say, to speak' and Heb. מילה/*milah* 'word' is from the same root.

Rus. *rech' govorit`* 'to speak, talk' (A.S.Pushkin, Tale of Tsar Saltan: *'A kak rech'-to govorit...'* - 'And when she is talking...'). The first word is from the Heb. רצה/*ratsah* 'state, persuade, give a talk'; **hartsa'ah** 'speech, lecture'. The second word comes from Heb. הברה/*havarah* 'pronunciation, syllable, sound, echo', הבר/*havar* 'to pronounce, articulate'; Assyr. כברא/*khabra* 'word, speech'. In the Russian *tochit' lyasy* 'to chatter, talk idly', both words are Hebrew: לטש/*latash* 'sharpen, 'grind' and לשון/*lashon* 'tongue'. The Russian expression: *ne vidno ni zgi* 'nothing is visible; it is pitch dark' stems from the Hebrew term זוג/*zog* 'a small bell, gong', and in the dark of night or in foggy weather a driver could not see the bell hung before him on the shaft-bow.

The well-known 19th cent. Russian lexicographer, V.Dal', in his *Tolkovyi slovar'* (Explanatory Dictionary) gave the following meanings for *zga*: dark, darkness; crumb, drop, trifle, spark. Evidently, he did not suspect the existence of the large layer of Hebrew words in the Russian vocabulary, so here, as in many other cases, meanings were designated with very remote semantic similarity. For the word *lyasy* (Heb. **lashon** 'tongue'), in particular, Dal' provided only the associative, figurative interpretation preserved in Russian: jokes, funny prattlings, witty remarks, artful and flattering speech.

The Russian exclamation *vot tebe i raz*! can be heard when an unexpected or unpleasant fact is revealed. In Hebrew רז/*raz* means 'secret' and the whole expression means: 'Here's a secret!'; 'Well, to be sure!'

In the Russian: *sila solomu lomit*, the first word is compound Heb. שעול/*she-`ol* or זה עול/*zeh `ol* 'that/this press', where **`ol** is a device, by which straw is pressed for transport. In Hebrew, the different details of the harness (yoke, trace, etc.) are all designated by the same word. Heb. **`ol** also has a figurative sense (yoke, bonds/ties). The Russian word *vol* (Ukr. *vil*) 'ox' also shares the same origin; it is the compound **be-`ol**, which means 'in the yoke'. In the case of Ukr. *vil*, it seems that **`ol** has been transformed into *il*, and, when used in conjunction with the pronouns **she-** 'that, which' or **zeh** 'this', turned into *sila* 'force, strength'[12]. So the adduced proverb means that a press breaks the straw, and it is wrong to think and say that 'the force' does.

The literal meaning of the Russian idiom: *kontzy v vodu* is 'the ends into the water'. This proverb is used when somebody wants to say: "There's an end to it all", or "Remove all traces". In **Hebrew** קנצי עבודה/*kintse 'avodah* means 'the end of the work', so the Russian proverb has nothing to do with water.

The Russian idiom: *za miluiu dushu* 'for lovely soul' is said about something habitual, fulfilled easily, with pleasure; it comes from the Semitic זה מילוי דשונן/*zeh miluy de-shunan* which means 'its fulfillment is like a reiteration'.

Rus. *kak pit` dat`* 'as to give to quench', which essentially says: 'precisely so, definitely, for certain', stems from the Heb.

הקפדה/*haqpadah,* meaning 'exactness, strictness'.

Rus. *po zarez, do zarezu* 'urgently, immediately', 'be badly in need of smth.' comes from Heb. זרז/*zerez* meaning 'to hasten, hurry up'; Ukr. *zaraz* 'now,immediately' is also from this.

Rus. *gde raki zimuyut*, literally: 'where the crayfish hibernate' conveys the sense: 'give it hot to smb.' stemming from Heb. כדי לשמש לך לקח/*kede leshamesh lekha leqah* meaning 'let that be a **lesson** to you'. Note the interchange of the sonorous consonants l/r in the Slavic borrowing of the Hebrew words: לקח/*leqah* 'lesson' (turned into *raki* 'crayfish'), לעבוד/*la-'avod* (which became *rabotat'* 'to work'), לידה/*ledah* (*rody* 'childbirth'), etc.

Ukr. *uyty galasvita* is a saying meaning 'to leave to parts unknown, to go to the world's end'. Here the word *galasvita* is compound of Heb. גולה/*golah* 'exile' and שבת/*shevet* 'settlement', i.e. the whole expression means 'to leave for a settlement in the exile'.

The Russian expression: *tary-bary* means 'idle chatter'; but in the markets of Israel, the sellers of eatables call the buyers shouting **'tari! bari!'**, meaning 'Fresh! Healthy!' in Hebrew. Here, as well as in other cases, a loss or substantial distortion of the Hebrew words' ancient, literal sense is seen, but the phonetic and semantic connections are still easily traced.

The following are some examples of Slavic interjections:

Rus. *Ba, ba*! was used until recently when someone or something arrived unexpectedly. V.Dal' equated *ba* with the interjections 'Ah!, Oh!, Here!, Well!, Well, to be sure!'. In Hebrew בא/*ba* means (he/she/it) 'comes, has come, appears, has appeared'.

Ukr. *Sob!, Sobe! or Tzob!, Tzobe!* are used when driving the oxen to turn right or left. One hundred years ago these terms were used not only by the ox-cart drivers. A character in the short story by the Ukrainian writer, M.Kotsyubinskiy, "The Fir-tree", having lost his way with the horses in forest, thinks: "I have turned somewhere badly *sob,* whilst I should have turned *sobe*." This character is a peasant boy and, as such, he uses the terms *sob, sobe* instead of *napravo* (right) and *nalivo* (left). In Hebrew, סבב/*savav* means

'to turn'; **sibbav** 'to alter, to cause to change'; **sibbuv** 'rotation, revolution, turning, circuit'.

Rus. *Au!* (Ukr. *Agov!, Gov!*) is shouted by people in a forest, in order not to lose contact with each other. In Hebrew !גוב/!הגב/*guv!, hagev!* means 'Respond!; Answer!', just as in the Slavic interjections. The Rus. *agu* (applied to a child who does not yet speak) is of the same origin.

Russian *Atu*! is the hunters' call, setting the dogs on the prey, and means 'Fetch!' In Hebrew חתף/*hataf* is 'to snatch, to seize' and the command **Hatof!** means 'Grab!'.

Ukr. *gen-gen* means 'far off; there; over there'. It originated from the Hebrew הנה/*hineh* 'Behold!, Look here!'

Rus. *kysh* 'Away! Get out of here!' from Heb. נגש/*niggash* 'to approach, to come nearer', especially from the Heb. expression: !גש הלאה*Gesh hal'ah!* 'Go away! Get out of here! Move on!'

There are many Slavic surnames, the meanings of which are not always clear even to their bearers, but clarification can be attained by applying to Semitic etymology. Here some examples, bearing in mind that the suffixes: *-ev, -ov,* and *-in*, etc., all literally represent a possessive state, e.g. Adashev means 'the son of Adasha'.

Adashev--Heb. עדשה/*`adashah* 'lentil'.

Aduyev--Heb. עדוי/*`aduy* 'adorned, bedecked'; the name of the town Odoyev is of the same origin, as is the surname Odoyevsky.

Batalov, Batalin--Heb. בטל/*batel* 'idle, unemployed, null'.

Bahirev--Heb. בחיר/*bahir* 'chosen, elect'; *bahur* 'youth'; the expression **behir libo** means 'beloved one'. The word *bahur* is used in the Ukraine to mean 'lover'. Yet Dal` provides the following definitions for Rus. *bahir*: gas-bag, boaster, braggart, talker'. It looks as if the more ancient connotation of the word is preserved in Ukrainian.

Bunin--Heb. בנה/*banah* 'to build'; **bunnah** 'built, created'.

Gumilyov--Heb. גמל/*gamal* 'to reward, to recompense; גמילה/*gemilah* 'recompensing'.

Zotov--Aram. זוטא/*zuta* 'small, minor'.

Konarev--Heb. כנור/*kinnor* 'lyra, harp, violin'; **kannar** 'lyre player, violinist'

Lagunov--Heb. לגין/*lagin* or Aram. *lagena* 'jug, decanter'; Dal` states that this is the Russian for 'barrel, keg, tub', but not for 'lagoon'.

Mamonov--Heb. ממון/*mamon* 'money, property'; the surname **Maimon** is common among Sephardic Jews.

Melehov--Heb.מלך/*melekh* 'king'.

Panayev--Heb. פנוי/*panuy* 'free'.

Razin--Heb. רזה/*razeh* 'lean, thin, emaciated'; the surnames Rusanov, Ruzanov, Ryazanov and the town Ryazan' are probably of the same origin.

Reutov--Heb. ראות/*reut* 'seeing, sight'; connected with the Hebrew indicative pronoun **zeh** 'this' formed the following Slavic words: *zret'* 'to see', *zreniye* 'sight', *zrachok* 'pupil of the eye', etc.; or from Heb. רהוט/*rahut* 'fluent, speedy'.

Samohin--Heb. סמוכה/*samokhah* 'support, strut, prop'.

Habalov--Heb. חבל/*haval* 'to damage, to harm'; Dal` gave the following meanings for Rus. *habal*: 'lout, impudent fellow, mischievous person', etc.

Halov--Heb. חלה/*hallah* 'plaited white bread, roll'.

Shabanov--Heb. סבן/*sabban* 'soap-maker'.

Shalamov, Shalimov--Heb. שלם/*shalem* 'safe, whole, unharmed'.

Shatilov--Heb. שתיל/*shatil* 'sapling, young plant'.

Shtaryov--Heb. שוטר/*shoter* 'watchman, guard'.

Some examples of Ukrainian surnames:

Bulah--Heb. בלק/*bulaq* 'destroyed, wasted' or בלה/*bulah* 'worn out, decayed'.

Gmyrya--Heb. גמירה/*gmirah* 'completion, finish'.

Gramma--Heb. הרמה/*ha-ramah* 'the high or elevated place' or חרמה/*hormah* 'destruction, annihilation'.

Dadon--Heb. דודן/*dodan* 'cousin'.

Zhebko/Shebeko/Sobko--Heb. שבוכה/*she-bokheh* 'That who weeps, cries, wails'; c.f. also the Slavic word *sobaka* 'dog'.

Doroshenko (child of Dorosh)--Heb. דרוש/*darush* 'necessary, required'.

Karmelyuk--Heb. כרמל/*karmel* 'garden-land; fruitful field'; name of mountain in Israel, and judging by the surname Karmelyuk, such toponyms were used in the Slavic lands too.

Levada--Heb. לבד/*levad* 'alone, secluded, separated'. Ukrainian preserves the following meanings for this word: 'coastal woods flooded during floods', 'a cultivated plot near a house with a grove or garden', etc.

Parpara/Parpura--Heb. פרפר/*parpar* 'butterfly'.

Pedan--Heb. פדן/*padan* 'lot, plot'.

Ptuha--Heb. פתוח/*patu'ah* 'open'; fem.sing. **ptuhah**.

Sayenko--Heb. שי/*shay* 'gift', used also as a Hebrew masculine proper name; the suffix *-enko* comes Heb. ינוק/*yannuq* 'weanling, suckling child'.

Sologub--Heb. שלהב/*she-luhav* 'set afire, burnt'.

Sulyma--Heb. שלם/*shalem* 'safe, whole, unharmed', the same root that is in the Russian surnames *Shalamov* and *Shalimov*, a variant of Heb. name **Shelomoh** (Solomon, **Shalom, Sholem, Shulem**, etc.).

Batura 'whip-handle, stick without bark'--Heb. בתור/*batur* 'cut, cleft'.

Bida (Rus. Beda) 'misfortune, trouble'--Heb. פיד/*pid* 'misfortune, disaster'.

Golyi 'naked'--Heb. גלוי/*galuy* 'exposed, naked'.

Gulak--Heb.גולח/*gulah* 'shaven'.

Garyazha--Heb. הרזה/*ha-razeh* 'the thin one', of the same origin as the Russian surname Razin (**razeh** with the definite article **ha-**).

Kavun 'water-melon'--Heb. קוה/*qavah* 'to collect (water, etc.)', so the meaning of Ukr. *kavun* 'collecting water, filled with water' seems to be more probable than 'striped', because its Rus. synonym is *arbuz*, also coming from Heb. הרביץ/*hirbits* 'to water, to dampen, irrigate'.

Koval' 'smith'--Heb. כבל/*kaval* 'to chain, shackle, fetter'. The

meanings 'beat, knock, forge' for this verb are preserved in modern Hebrew as nouns such as **kevel** 'cable' and **qovel** and **qaval** 'battering-ram' and the verbs **qevol** 'beat, batter' and קבע */qava`* 'drive, hammer in; fix, determine'.

Kuts, Kutsenko, Kutsyi 'short, squab'--Heb. גוץ/*guts* 'dwarfish, squab'.

Rotsenko--Heb. רצוי/*ratsuy* 'desirable, suitable'.

Sidak--Heb. סיד/*sid* 'lime; **siyyed** 'to whitewash'.

Tsapenko (Ukr. *tsap* 'goat')--Heb. צפיר/ 'young goat, kid'.

Chaban 'herdsman'--Heb. צופה/*tsofeh* 'watchman, guard, observer, scout'.

Chepurnyi 'adorned'--Heb. שפר/*shipper* 'to adorn, to improve'.

Churay (from *tsuratysya* 'avoid')--Heb. צור/*tsur* 'hostile'.

As can be seen in these examples of Russian and Ukrainian surnames, the Slavic onomastics has every reason to speak of its confusion with Semitic one and, accordingly, - of Slavs' bilingualism as the reason for this[13]. The Slavic toponymy has not less reasons, and we shall talk of it in the second and the third parts of the book.

4

Comparing the phonetics of the Slavic and Semitic languages, we find that all the main vowel sounds (*a, e, y, o, u*) and their yotized complements (*ya, ye, i, yo, yu*) are present in both. Both in Hebrew and in the Slavic languages the vowels were subdivided in antiquity into long and short sounds, a distinction which is almost extinct. Only two Slavic languages are exceptions--Czech and Serbian, in which the long and short vowels still differ. There are also some North Russia dialects with drawling or sing-song pronunciaton.

Nasal sounds, rare in Slavic languages (found only in Polish), are also absent in Hebrew.

Dal' marked in the foreword to his Explanatory Dictionary that in the eastern Russian dialects "the guttural sounds dominate, the vowels *a, o, u* differ from each other not so sharply, and often turn into semi-vowels", whereas in the western dialects "the vowels' full-sonority is observed, there is aspiration..., there are sometimes nasal sounds too, the consonants' hardness is softened..." The reasons for such distinctions in the dialects were not clear to Dal', who acknowledged that:"...all the shades have been developed for unknown reasons..., probably, in connection with Russianizing of the different Chudian tribes, which made up the most significant part of Russia population." But the features mentioned by Dal' are not characteristic of the Chudian (Ugro-Finnish) languages. Only in the Komi-Zyrian language, there is no sharp emphasis on vowels. It may be considered a form of reduction. Even if the presence of all the indicated features in Ugro-Finnish or other neighboring Slavic languages, yet taking into account an unusually strong layer of Semitic loan words, it would be impossible to ignore the influence of Semitic phonetics, especially those characteristics noticed by Dal' (guttural features of sounds, reduction and aspiration) which are so blatant. There are 5 guttural sounds, 3 aspirates (but in ancient times there were 6), and vowel reduction in modern Hebrew. There are no vowels in the Hebrew alphabet, reflecting the fact that the vowels have always played a minor role in Hebrew phonetics. The 4 letters: **alef**, **vav**, **yud**, and **ayin** were used partially to designate long vowels. All in all, Hebrew always had approximately the same vowel situation that Dal' observed in the eastern Russian dialects. In his observations, he seems to trace the inter-penetration of the heterogeneous features of Semitic and Slavic phonetics, the intensification of the Semitic influence on the East and its weakening to the West. This last circumstance is very important, because it helps to determine the direction of the Semitic people's movement in Eastern Europe.

Of all the similar elements in Slavic and Hebrew phonetics, the conformity or even coincidence of reduced vowels (which turned later into full-sonorous *a, e, o*) are highly significant. The

signs for vowels were introduced into Hebrew script rather late--only in the 6th-7th centuries A.D., when Hebrew was already out of use as a spoken, colloquial language and it was being forgotten; then the vowelless texts were already difficult to read. Then, among the other vowel signs, two types of **shva** were introduced--one closing a syllable (**shva nah**, fixed, motionless, mute), or a very brief, uncertain sound, similar to *e* (**shva na'**, mobile, pronounced). Joining the **shva** with other vowel signs created the **hataf**'s (literally: to snatch), very brief (reduced) sounds for *a, e,* and *o*, which are no longer reduced in modern Hebrew.

In the Slavic alphabets (Glagolitic and Cyrillic), the letters *yer* (sign of hardness) and *yer'* (sign of softness) correspond to the Hebrew **shva**. In Old Slavic, a medial *yer* meant a hard semi-vowel sound, something between *o* and *e*. As the Slavic languages differentiated, separating from ancient, common Slavic Language, *yer* turned into *a* in Serbo-Croatian, into *e* in Polish and Czech, and into *o* in Russian and Ukrainian, i.e. into sounds which correspond to the Hebrew **hataf**'s. Thus the Old Slavic root *S-N* yielded Serbo-Croatian *san*, Polish *sen*, and Russian *son*, meaning 'sleeping, dreaming'. Here, we find exact phonetic and semantic concurrence with the Heb. **shenah** 'sleep'.

Obviously, in ancient times, the sign for hardness also had to perform the function of closing syllables (as a non-articulated vowel), since in modern Russian it still serves as a partition after the closed syllables or as a non-syllable-building consonant before the subsequent yotized vowels (for example: *iz'yal*, *s'yel*, *pod'yom*). In Ukrainian, the same role is performed by an apostrophe. Thus, the second function of the Hebrew **shva**, closing the syllable (the **shva** is motionless, mute, a non-articulated vowel) is found in Slavic phonetics too.

As regards the sign of softness (*yer'*)--it was and remains only a variant of the sign of hardness. Its introduction into the Slavic alphabets was necessary to designate the softness of the consonants in the script, but, in other respects, its functions completely coincide with those of the sign of hardness, and, accordingly, with the functions of the **shva**. The transformations

of the Old Slavic semi-vowel *yer'* can be seen, for example, in the word *p's* 'dog': *pas* in Serbo-Croatian, *p'yes* in Polish, *pes* in Czech and Ukrainian, and *pyos* in Russian, i.e. both the **hataf**'s of Hebrew and the Old Slavic sign of hardness turned into the same sounds *a, o, e*, or into their yotized variants *yo* and *ye*.

Besides the signs of hardness and softness (*yer* and *yer'*), in both Slavic alphabets there is also a letter *yery (y)*. Judging by their names and graphemes, all these three letters were of common origin. For some reason, in the Glagolitic alphabet, containing some graphic variants for each of the aforementioned letters, there is one common form for all three. It is interesting also that the letter *y*, in the majority of the Bulgarian dialects, does not stand for a phoneme, i.e. it is not pronounced. This is only an exception, but special in that it allows us to draw the conclusion that all three letters (*yer, yer', yery)* were initially non-syllable-building; they only closed the syllables, i.e. performed the function of the **shva**, motionless and non-articulated. These distinctive signs were developed later to designate various semi-vowels (the second function of the **shva***)* and the hardness or softness of the consonants.

5

The similarity of the functions and graphemes of the Hebrew **shva** and the Slavic forms of the letters *yer, yer'* and *yery* in both Slavic alphabets can help to solve the problem of the origin of Slavic script. We have already discussed their functions and now we address their forms. The **shva** sign consists of two dots placed vertically, like a colon, but written under the letters. Two circles placed vertically are also the main elements of one variant of the Glagolitic letters *yer* and *yer'* (this variant is almost identical for both letters, see Table I; in some variants the circles adjoin each other, so that the arc connecting them disappears, but the horizontal line coming from the circles' joint and a loop or a little circle on its free end are preserved. These circles eventually turned into squares or triangles, or even into a vertical

line. From the Glagolitic *yers,* consisting of two triangles, came the Cyrillic *yer, yer'* and *yery.* When the upper triangle lost one side it formed *yer*, the sign of hardness; when two sides were lost, it formed *yer'*, the sign of softness, and *yery (y)* was formed by the addition of a vertical line on the right to the newly formed Cyrillic *yer'*, a variant of Glagolitic *yer'.* So the scheme of the transformations is as follows: Heb. **shva**--*yer*, *yer'*, and then *yery* in the Glagolitic alphabet, followed by the Cyrillic *yer, yer'*, and *yery*. Here are the graphemes chronologically:

It turns out that the Cyrillic letters above are derived from the Glagolitic ones, and they, in turn, from the **shva**. The crucial matter revealed here is the primary of the Glagolitic alphabet for the Cyrillic alphabet. This concept is challenged by some scientists (A.Sobolevskiy, Y.Karskiy, A.Vishnyakova, I.Sreznevskiy).[14]

From the whole system of Hebrew vowel signs (called **nequdot**, i.e. points, written under the consonants), the Glagolitic alphabet has borrowed only the **shva**, having transformed it from a sign placed under the letter into a full and equal letter. This means, that when borrowing the **shva**, the Glagolitic alphabet had already incorporated its own, other vowel-letters (graphemes).

It is clear that the borrowing of the **shva** by the Glagolitic alphabet could have taken place only after the introduction of a system of vowel signs into Hebrew script (Palestine, 6th-7th cent. A.D.). We can date this borrowing to the 8th century A.D. and explain its occurrence by the mediation of the Khazars, who adopted Judaism at this time, switched to the use of the Aramaic alphabet, and, undoubtedly, could not read the Hebrew texts without vowel signs. For some reason, the Khazars, who continued to rule over Rus' and Volga Bulgaria for 200 years after adopting Judaism, did not pass on the Aramaic script to their Russian and Bulgarian subjects even during all this time. Perhaps this can be explained by the fact that, before the Khazars

adopted Judaism, the Russians and Bulgarians already had a script of their own, which they continued to use during that entire period.

Taking into account the primacy of the Glagolitic alphabet (as revealed in the **shva** transformations), retained by the Slavs for a long time, until it was supplanted by the new alphabet (Cyrillic), it is possible to conclude that the ancient alphabet of Russians and Volga Bulgars was the Glagolitic one. To precipitate the **shva** borrowing and subsequent transformations, close contact and the simultaneous use of the languages and alphabets were necessary. Khazaria may have been a suitable arena for such a symbiosis.

The 13th cent. Persian historian, Fahr ad-Din Mubarekshah Merverrudi, reported the existence of Khazar script: "The Khazars also have a script, which comes from that of Russian; a branch of Rumian people [Greeks], living near them, uses this script. They [the Khazars] name them [the Rumians] 'Russes'. They write from left to right and the letters are not connected. There are only 22 letters; there are no more letters. Most of these Khazars who use this script are Jews" (quoted from the article "On the script of the Khazars" by V.V.Bartol'd, Works, v.5, Moscow : "Nauka", 1968, p.466)[15].

This message is rather late and confused; it was probably copied from a more ancient source. Barthol'd, having noted the discrepancies in Merverrudi's message, supposed erroneously that the Russians and Khazars had received their alphabet from the Greeks even before Cyril flourished. He wrote: "It is possible to conclude from Merverrudi's words that the Khazars went on to use an alphabet of Greek origin even after Judaism had become a predominant religion among them. One should credit the opinion of scholars who believed that the activity of the Christian missionaries among the Khazars much preceded the adoption of Judaism by the Khazar Khan." This opinion about the propagation of Christianity among the Khazars is very correct; moreover, it is possible to assume safely that Christianity was spread to Rus' from Khazaria, though it is not certain that the missionaries in Khazaria were Greeks. For example, none of

the Apostles was a Greek, nor was Christ himself. There is no need to connect the introduction of any script with missionary work at all. Those same Greeks had received their script from the Phoenicians long before they became Christians.

It is necessary to take into account the fact that Judaism became a prevailing religion among the Khazars as a result of unceasing Jewish emigration to Khazaria, not only from Byzantium, but also from Caucasus, Persia and Arab countries. First of all, these refugees brought Hebrew books with them, even if they were beggars. Secondly, it is known that the Khazars already had their own local script; therefore, it is totally unlikely that the Khazars would borrow any script from Greek missionaries.

The scholars M.A.Obolensky (*Issledovaniya i zametki po russkim i slavyanskim drevnostyam*, 'Researches and Notes on Russian and Slavic Antiquities', 1875) and N.Grunskiy ("*Novaya teoriya o proiskhozhdenii glagolitsy*", 'A new theory on the origin of Glagolitsa', in *Zapiski istoriko-filologicheskogo otdeleniya Vseukrainskoy akademii nauk*, 'Transactions of the Historical-Philological Department of the All-Ukrainian Academy of Sciences', issue XIX, Kiev 1928) suggested that the Glagolitsa came from the Khazar script. Later it will be shown that the Glagolitic alphabet originated from Ancient Hebrew (Hebrew-Phoenician or **libona`ah**) script, and, therefore, the suppositions of Obolensky and Grunskiy are correct, since the Khazar alphabet (Russian-Khazarian according to Merverrudi) came directly from this most ancient Semitic alphabet.

Merverrudi described a particular kind of script, differing from the Greek in the quantity of letters and from the Hebrew in the direction of writing. He considered the origin to be Russian. Here, the identical number of letters found in Russian-Khazarian, Ancient Hebrew (Phoenician, **libona`ah**) and in Hebrew (Aramaic, square) alphabets becomes crucial. However, Aramaic Hebrew must be excluded because of its late arrival to Khazaria. It is to be assumed that it was not the Khazars, but the Russians, who reversed the direction of writing.

The quantity of letters in the Russian-Khazarian alphabet, as stated by Merverrudi (22 letters) signifies that this alphabet did not yet have vowel letters, whereas, when borrowing the **shva**, the Glagolitic alphabet already had them; therefore, Merverrudi was describing a period in which the Glagolitic alphabet had not yet gained vowel letters. However, the Russians, well before the Khazars became Jewish (8th cent.), not only had an alphabet, but one with vowel letters. This conclusion is very important, since some authors are inclined to think that the message of the Vita Constantini about Russian books, which were acquired by Cyril in the Crimea (late 9th cent.) , to be a mistake of the copyists, that these books were supposedly Syrian, not Russian.

Here and there, the Vita poses a new problem--books written in Russian characters are mentioned in the 8th chapter, but in the 14th chapter we read of the Slavic alphabet being invented by Cyril himself, before his Moravian mission, 3 years after his stay in the Crimea, where he saw Russian books. It is to be supposed that Cyril knew about the Slavic alphabet long before his mission to Khazaria and before his stay in the Crimea, from as far back as his youth in Solun', from his Slav countrymen. In the Crimea, according to the Vita, Cyril had already seen the Gospels and a Psalter written in Russian letters. Strangely enough, there appeared to be some need to create a new alphabet for the Slavs, despite the existence of the old one. This old Slavic alphabet, judging only by the Vita Constantini data, existed 3 years prior to the invention of the new alphabet by Cyril (863 A.D.). Yet, judging by the fact of the **shva** borrowing by the Glagolitic alphabet, it existed hundreds years before Cyril's life and activity. Probably, not only the books mentioned in the Vita Constantini were written in this alphabet, but also many others, which the author of the Vita withheld. One of the reasons for the appearance of the new (Cyrillic) alphabet clearly lies here.

Based on scanty, tendentious and discrepant sources, the problem of the Slavic script's origin can not be solved satisfactorily. New sources, if they are found, can add little, except for confusion. To the little that is known, a new approach is necessary. We must recognize the following preconditions: the

fact that two different Slavic alphabets existed with their own properties, due to their distinct origins; the fact of the spread of the Cyrillic alphabet from the certain epicenter (Preslav, Bulgaria) and its gradual supplanting of the Glagolitic alphabet, relegating it to the outskirts of the Slavic world (to the Adriatic coast and to the North of Russia); the fact of the two alphabets' parallel existence, and, at last, the abolition of Glagolitic and the victory of the Cyrillic alphabet. It is also necessary to take into consideration some other known facts on the abolition of the 'pagan' alphabets (e.g. in Armenia), and their replacement by a 'Christian' alphabet, or their radical alteration with the adoption of Christianity (e.g. in Georgia). We should also proceed from the assumption that the Byzantine diplomats, Constantine (Cyril in monkhood) and Methodius, could not be the champions of Slavic originality, but were merely bearers of Byzantine military and ideological expansion and served the single purpose--to keep the Slavs and arising Slavic church within the sphere of Byzantine influence. We should remember that the German feudalists and the Catholic clergy did, as a matter of fact, absolutely the same thing that their Byzantine colleagues did--in the countries which found themselves in the sphere of Catholic influence, the old Slavic script disappeared, was rooted out, and the Latin script was introduced. It is totally inconceivable that such person as Cyril (who was a disciple, a friend, a fellow-champion, a henchman of Patriarch Photius and the executor of his most important missions) would invent an original alphabet different from the Greek one; he would immediately appear to be an oppositionist, if not a heretic, in Photius' eyes, and then Cyril's mission to Moravia would be out of the question. It is completely unthinkable that the Slavs of Moravia, neighbouring the Germans, who already had a script, waited for an enlightening mission from Byzantium and did not borrow a script from their nearest neighbors (if they did not already have their own script, which they evidently did have).

So one can conclude that the Slavs had a script long before the activity of Cyril and Methodius, that their role as educators of the Slavs is overstated, that their activity was directed not as

much at the Slavs' enlightenment, but at their Hellenization (to counterbalance the Latinization carried out by the Papists) and towards the destruction of the Slavic pagan culture with its Glagolitic script. Only such aims could be effectively promoted by the introduction of the Cyrillic alphabet, this 'Trojan Horse' of Byzantine expansion. It is possible that Cyril and Methodius had brought some variant of the Cyrillic alphabet to Moravia, but it was not adopted there, judging by the fact that their followers, who were expelled from Moravia some years later, brought Glagolitic texts to Pannonia and Bulgaria. Within thirty years a new offensive of the Cyrillic alphabet began from Preslav (East Bulgaria).

An obvious attempt to challenge the unwarranted assumption that Cyril was the founder of Slavic script is seen in the following excerpt from a rather late Russian source *Hronologicheskaya tolkovaya paleya* (13th or 14th cent.): "... Russian script appeared to a Russian in Korsun to be God-given; the philosopher Constantine learned it, having composed and written books in Russian...", i.e. the creation of the Slavic alphabet by Cyril is entirely refuted.[16] This is contradicted in a more ancient source, the letter of Pope John VIII to the Moravian Prince, Sviatopolk, in 880 A.D., in which the invention of the Slavic alphabet by Constantine-Cyril is confirmed. Obviously, in the above sources, the different Slavic alphabets are being discussed--the old (pre-Cyrillic) and the new (Cyrillic) one.

6

The basic Russian accents present linguists with an unanswered question. For some reason, the inhabitants of the areas north and northeast of Moscow pronounce the unstressed sound *o* exactly like the stressed *o*, whereas those living south and southwest pronounce it as *a*. If they say in the North "*Nado s toboy pogovorit'*", in the South they say: "*Nada s taboy pagavarit'*". V.Dal' tried to explain this phenomenon as

reflecting the influence of the dialects of the Russianized Chudian tribes, but was compelled to renounce such an interpretation, because the Chudian tribes lived not only north and northeast of Moscow, but also to the south and southeast, and were assimilated everywhere. Therefore, he was obliged to limit himself .to the question: "What is the basis of such an essential distinction?"[17] We find the answer in Hebrew phonetics. The vowel sign 'short **qamats**' is read differently, usually as *a* and in some cases as *o* by the Sephardic Jews, and always as *o* by the Ashkenazic Jews. The common beginning of most prayers, "Blessed art Thou, Oh Lord...", in Sephardic Hebrew sounds like: "**Barukh `Ata Adonay**...", while in Ashkenazic Hebrew it sounds like: "**Borukh Aso Adonoy**...". In the first word (**Barukh/Borukh**), absolutely the same phenomenon is observed as that in the Russian accents: the unstressed vowel (**qamats**) is read as *a* in one case and as *o* in the other.

There are very essential exceptions in the Sephardic pronunciation of the **qamats**. In the closed, unstressed syllable, it is read as *o* (e.g. in the word **hokhmah**), whereas in the open, unstressed one, the same **qamats** is read as *a* (**hakham**). In this seeming confusion, there is a certain, forgotten regularity. Obviously, in ancient times, the sound now designated by the **qamats**, was pronounced vaguely in two ways; at first it may have been a diphthong *ao* or *oa* and later on, in different dialects of Hebrew (and sometimes even in the same dialect, as in Sephardic), it became pronounced differently. The distinction of the basic Russian accents can be explained by the influence of different Hebrew dialects: in the north by the pronunciation of the **qamats** as *o* and in the south as *a*. The border-line dividing these two accents lays near the Moscow area. It should be noted that the territory south of Moscow belonged to Khazars for some centuries, which suggests, by the way, that the Khazars spoke Hebrew.[18]

The Hebrew letter **vav** is read in different ways: as a consonant sound *v* and as the vowels *o* and *u*. The same sound interchange is observed in Slavic languages. Thus, if the Russians

pronounce *vsyo* "everything", *vsye* "all", the Ukrainians say *use*, *usi* and *vse*, *vsi*, i.e. the interchange *v-u* is observed even within one and the same Slavic language. The interchange *v-u* is also found in the Russian preposition *v* "in". Russian *v knige* "in the book" parallels the Ukrainian *u knyzi*. The Russian preposition *vo* (a variant of *v*) is also an interesting combination of the sounds *v* and *o*. The following are examples from Russian songs of the parallel usages of *v* and *vo*: *Ya v pirushke byla, vo besedushke* ("I was at a junket, at a friendly chat"); *Vo subbotu den` nenastnyi - nel`zya v pole rabotat`* ("It's a rainy Saturday; no work in the field"). The corresponding Ukrainian preposition *uv* is obviously a compound. We should note that the Hebrew preposition **be-** ('at, in'), borrowed by the Slavs, contains the letter **bet** and not **vav**. Nevertheless, there is no great contradiction here, since, in oral speech the laws of phonetics worked and the sound *b* could have turned into *v* (for both the Semites and the Slavs) and, consequently, the sound *v* could have transmuted into one of the variants of **vav**, to be pronounced as *v*, *o*, or *u*.

In the Old Slavic texts (e.g. in the Codex of Gunkenshtein), there is a parallel usage of the diphthong *ou*, replaced by *v* in the same words (*outorii-vtorii, oustav-vstav*). The same *ou* of the Old Slavic language later turned into *o* or *u*: *roushky-russkiy* 'Russian' ; *rouka-ruka* 'hand', *gouditisya-godistisya* 'to be fit'. The results of this interchange or vowel gradation *ou-u-o* also affect the names *Rus`* and *Rossiya*. V.Dal` (19th cent.) noted that the inhabitants of Penza and Vyatka pronounce *uo* instead of *o*. All these Slavic interchanges (*v-u*, *v-vo*, *u-o*, *ou-u*, *ou-o*, *uo-o*) evidently come from the variations of a sound (or sounds) designated in the Hebrew script by the letter **vav**. The graphic forms of this letter in the ancient Hebrew-Phoenician alphabet are very close to the form of the Cyrillic letter *u*. In the Old Cyrillic alphabet, the sound *u* was designated by the letter *uk*, which was depicted by 2 characteres (*ou)* and, obviously, it was initially pronounced as *ou*.

The grapheme for the Glagolitic letter *uk*, in spite of its fancifulness, can be deciphered as a combination of two Hebrew

letters **vav**, taking into account that the Glagolitic letter *on* represents one letter **vav**, slightly modified. The dot at the right of Glagolitic letter *uk* is a very important detail. It points out that the second **vav** should be read as *u*; in Hebrew a **vav** with a dot to the left is read as *u* or *v*. Thus, we can conclude that the pronunciations of the Semitic letter **vav** became fixed in the Old Slavic (Glagolitic) alphabet, reflecting both Slavic phonetic reality and its similarity to Semitic phonetics. Some readings of the letter **vav** are also preserved in Latin-Czech script, where *u* is read as long *u*, and *ou* as short *u*.

Note the location of the letter *uk*'s dot--to the right of the letter, whereas in Hebrew it is located to the left. This displacement can be explained by the change in the direction of the script, when the Slavs used the Semitic characters to write in Slavic from left to right. Semitic script was, obviously, transformed into Slavic script. The same phenomenon is seen in two other Glagolitic letters--*buki* and *nash* (one of its variants), which proved to have been turned in the opposite direction vis-a-vis their Semitic prototypes **bet** and **nun** (see Table I).

The dot of the Glagolitic letter *pokoy* is also not accidental. In Hebrew the sounds *p* and *f* are designated by the same letter, and only the dot (called 'weak **dagesh**') renders this letter as *p*. Taking into account the Semitic origin of the Glagolitic letter *pokoy*, the presence of the dot (which is placed quite correctly to the left of the letter), and that both Glagolitic letters designating sound *f* (*fert* and *fita*) are taken from the Greek alphabet, it is possible to assume that in the primary Glagolitic alphabet (before the introduction of the Greek letters), one letter was used to designate the sounds *p* and *f*, and that the same rule of using the dot was taken from the Hebrew. In the present case, the use of the dot also reflects the fact that the interchange of the labials *p-f* exists now or existed in the past, both in Semitic and Slavic phonetics. For example: `**iparon** (Heb. sing. 'pencil') - `**efronot** (pl.);*Opanas* (Ukr. m. name) - *Afanasiy* (Rus. m. name).

The dot in Hebrew letters, besides representing another phonetic variant (as the 'weak **dagesh**'), can also signify the doubling of the letter (as a 'strong **dagesh**'). The doubling of

consonants is observed both in Old Slavic texts and in modern Slavic languages: Russian, Ukrainian, Polish and others. The following examples are taken from the famous Lay of Igor`s Host: *rassushas`, itti, issshi, zlatokovanny, ottvori, vozzni, kamenniya.* Some of these words have kept their doubling till now: *issushil, zlatokovannyi, kamenniye.*

According to Dal`'s observations, the northern and the southern accents of Russia differed, in addition, in their pronunciations of the sound *g*. He wrote: "...in the North and in the East, they have no idea how this letter is aspirated in the South and in the West". Approximately one hundred years prior to Dal`, in the middle of the 18th century, a poem by M.V.Lomonosov appeared "On the letter *g* doubtful pronunciation in the Russian language"; almost all the words of this poem containing the sound *g*. The poem ends with a question that the author could not answer: "Tell me, where should we put *ga* and where *glagol*?" This was because both Slavic alphabets had two different letters for the sound *g*--*glagol* and *derv`* (the latter called *ga* by Lomonosov); the first stood for a hard sounding *g* and the second for the soft, palatal *h*. Both these sounds are still preserved in a number of Slavic languages: Czech, Slovak, Lusatian and Byelorussian. In Macedonian and Serbo-Croatian, there are both a hard *g* and a semi-palatal, explosive sound, similar to the sounds *d* or *zh*. The rest of the Slavic languages or dialects have preserved only one of these sounds--either the hard *g* (as in Bulgarian, Slovenian, Polish, and North Russian) or the soft, palatal *h* (as in South Russian and Ukrainian).

At the time of Lomonosov, they still used both the Cyrillic characters *glagol* and *derv`-ga* in Russia, whereas the sounds represented had already been unified and turned into hard *g* in the North and into soft *h* in the South. Such a situation confused the grammarians, until they excluded the letter *derv`-ga* entirely from the Russian and Ukrainian alphabets. However, the contradiction actually remained, since the *glagol* character now began to represent different sounds. But here something else is important: the Slavic letters *glagol* and *derv`-ga* (and the sounds

designated by them) correspond to the Hebrew letters **gimel** and **hey**, the name of the latter almost coinciding with Slavic *ga*--the **hey** is pronounced like the Ukrainian exclamation '*Gey*!'.

Judging by the facts that a letter corresponding to the Slavic *derv`-ga* (Glagolitic and Cyrillic) is absent in the Greek alphabet, by the absence of the corresponding sound in Greek phonetics and also by the absence of the phonemes *ts* and *sh* (A.M.Selishchev, Old Slavic Language, pt.I, 1951-52, p.65, referring to the article of the monk Khrabr "On the letters", listed 10 sounds: *b, dz, ts, ch, sh,* and others, "for which there were no signs in the Greek alphabet") and their graphemes in Greek (which, however, exist both in Hebrew and Slavic phonetics), the sources of the Slavic script are not, therefore, to be sought in the educational activity of the Greeks. There are many other correspondences between the Semitic and Slavic graphology and phonetics.

Four letters of the Hebrew alphabet (**bet, kaf, pe, shin**), used with a dot (weak **dagesh**) or without it, can be read in two ways: **bet** as *b* or *v*, **kaf** as *k* or *kh*, **pe** as *p* or *f*, and **shin** as *sh* or *s* (**shin** is read differently, depending on the location of the dot, to the upper left or right of the letter). The phenomenon of two different phonemes (readings), being represented by one single grapheme, can be explained by the phonetic closeness of certain sounds in oral speech production, by natural variation due to the interchange of sounds and by peculiarities in dialects, accents and personal speech patterns. The Biblical story about enmity between the ancient Israelite residents of Gil`ad (Gilead) and the tribesmen of Ephraim attests to the two pronunciations of the Hebrew letter **shin**--the Ephraimites were easily identified by their pronunciation of the word **shibboleth** "ear of grain" as **sibboleth** (Judges 12:6).

The examples given below show that interchange of consonants *b-v*, *k-kh*, *p-f*, and *sh-s* took place both when the words shifted from the Semitic lexicon into the Proto-Slavic one and also later, with the division of the common Old Slavic language into different Slavic languages[19] (i.e., these phonetic interchanges were inherent both in common Old Slavic and in

Hebrew). It is of no small impotance that when the Slavic languages distinguished themselves, the sounds in the Semitic loan-words were not the only ones subjected to phonetic interchange.

(1a) The Hebrew-Slavic *b-v* interchanges:

is obviously a compound. We should note that the Hebrew preposition **be-** ('at, in'), borrowed by the Slavs, contains the letter **bet** and not **vav**. Nevertheless, there is no great /*bahan* 'watch-tower'--*vezha* (Old Slav., Ukr., etc.), *bashnya* (Rus.).

ביצה/*beytsah* 'egg'--*veytse* (Czech).

בידור/*bidur* 'dispersion, scattering'--*vyodro* (Rus. 'clear, serene weather`); *veter* (Rus. 'wind`), *viter* (Ukr. 'wind').

בוכה*okheh* 'crying, howling'--*vuk* (Serb, 'wolf'), *vovk* (Ukr.), *volk* (Rus.), *vylko* (Bulg.). In another word from the same root *sobaka* 'dog' (with the prefix ***she-***), we meet the interchanges of *sh-s* and *kh-k*, the sound *b* being preserved.

ותיק/*vatiq* 'veteran, experienced'; עתיק/*`atiq* ancient'-
-bat`ka, batyushka* (Rus.), *bat`ko (Ukr.) 'father'. Judging from the spell-ings of the words **vatiq/`atiq** without the letter **bet**, it could be pronounced as *otiq*, yielding the Slavic word *otets* 'father'. Both words (*otets* and *bat`ka/batyushka/batya*) always coexisted in Russian. In a Russian *bylina* (epic song) of Il'ya Muromets, we read: "*Ah ty otets nash, rodnyi batyushka*"--'Hey, you, our father, our own father!'. It is certain that the origin of both these terms is from the Heb. ותיק/*vatiq* and not from Sanskrit *pitr* 'father'.

(2a) Within Slavic languages:

voyevat` (Rus. 'to wage war')--*boyovati* (Czech.)
vorchat` (Rus. 'to grumble')--*burchaty* (Ukr.)
bulva (Czech 'bulb')--*bul`ba (*Ukr.)

(1b) The Hebrew-Slavic *h/kh-k* interchanges:

בוכה/*bokheh* 'crying, howling'--*vuk* (Serb. 'wolf'), *vovk* (Ukr.), etc.

נכד/*nekhed* 'grandson'--*vnuk* (Rus.), *onuk* (Ukr.)

חרש/*harash* 'to plough'--*krest'yanin* (Rus. 'peasant')

חרס/*heres* 'clay, crock'--*korets, korchaga* (Rus. 'earthenware vessel'). The interchanges *h/kh-k-g* and *s-ts-ch-sh* are not discrepant phonetically: *heres--korets/korchaga--gorshok.*

חשק/*hashaq* (Heb. 'to fasten, gird, tie up')--Rus. *kushak* 'sash'.

(2b) Within Slavic languages:

hlopat' (Rus. 'to flap, to clap')--Ukr. *klipaty*
hlopoty (Rus. 'cares, trouble')--*klopit* (Ukr.)
hrest (Ukr. 'cross')--*krest* (Rus.)
hrustal' (Rus. 'crystal')--*kryshtal'* (Ukr.)

(1c) The Hebrew-Slavic *p-f* interchanges:

פרות/*perot* 'fruit'--*frukty* (Rus.)

פתיל/*petil* (from *patal* 'to twist')--*fitil'* (Rus. 'wick'); *petlya* (Rus. 'loop')

שפה/*shafah* 'to be calmed, to be quiet'--*spat'* (Rus. 'to sleep')

(2c) Within Slavic languages:

kaptan (Ukr./Rus. 'ancient long-skirted men's garb')--*kaftan* (Rus.)
plyashka (Ukr. 'bottle')--*flashka* (Czech)

(1d) The Hebrew-Slavic *sh-s* interchanges:

כיס/*kis* 'pocket, purse, bag, sack'--*koshelyok* (Rus. 'purse'), *koshyk* (Ukr. 'bag'), *kyshenya* (Ukr. 'pocket'); also Russian words such as *kisa* 'bag, pouch' and *kiset* 'tobacco-pouch'

שבת/*shabbat* "Sabbath'--*subbota* (Rus.)

השכלה/*haskalah* 'education'--*shkola* (Rus. 'school')

שיקוי/*shiquy* 'drink'--*sok* (Rus. 'juice, sap')
שלח/*shalah* 'to send'--*slat`* (Rus.)

(2d) Within Slavic languages:

doska (Rus. 'board')--*doshka* (Ukr.)
skresti (Rus. 'scrape, scratch')--*shkrebty* (Ukr.)
spitsa (Rus. 'spoke')--*shpytsya* (Ukr.), *shpytse* (Czech).

Internal *sh-s* interchanges are also inherent in Russian and Ukrainian. For example, the verb conjugation: *kosit`* 'to mow' (originally from Heb.קצר/*qatsar* 'to reap, cut, mow') yields *koshu* 'I am mowing'; *nosit`* 'to carry' (from Heb. נשא/*nasa* 'to carry, to bear') gives *noshu* 'I carry'.

7

The Slavic alphabets (both *Glagolitsa* and *Kirillitsa*) not only reflect some features of Hebrew phonetics, but also include a number of Hebrew letters; four in *Kirillitsa*: **tsadi** and **shin** (and their variants *cherv`* and *shta)* and *yu*, which comes from Glagolitic *yu*, composed of the modified Hebrew letters **yud** and **vav**; there are over twenty Hebrew letters represented in *Glagolitsa*.Table I allows for comparisons.

If the origin of the Cyrillic alphabet (of an overwhelming number of its letters) is, beyond a doubt, from the Greek alphabet (Greek uncial script), the question of the origin of the Glagolitic alphabet remains unsolved until now. A certain complexity, even fancifulness of the Glagolitic letters, badly hampers establishing a connection with other alphabets. Nevertheless, researchers have begun to reveal the facts. According to S.W.Baron, there are about eleven Glagolitic letters borrowed from the Hebrew alphabet. However, if we compare the *Glagolitsa* not with the known Hebrew alphabet (called "square"), but with the more ancient Hebrew-Phoenician alphabet, which is called in Jewish literature either **Libona'ah**,

Da`ats**, **Ra`ats or **`Ivri**, then the number of borrowed letters doubles. From this early alphabet (Hebrew-Phoenician) comes the early Greek alphabet and from the latter - the Latin one. The developmental paths of the ancient Hebrew[20] and Greek alphabets diverged in approximately the 9th century B.C. By the end of the 9th century A.D., all three alphabets (Latin, Cyrillic and Glagolitic) met in the Slavic lands and were used simultaneously. Two of them (Latin and Cyrillic) came from the Greek and the third (Glagolitic) from Old Hebrew.

The Hebrew alphabet used today (called "square") is of Aramaic origin. The Jews call it 'Assyrian'. They shifted to its usage after the Babylonian captivity, but before and after that, in periods of independence, they used their own ancient alphabet, which was also used by the Samaritans, who were eager to prove their ancient Hebrew origin. This Old Hebrew alphabet, or its very close variant, was a main source of the Glagolitic alphabet.[21]

When speaking of the Glagolitic alphabet, its fancifulness is always noted. This same peculiarity was inherent in the earliest known variants of the Hebrew alphabet. According to the Jewish encyclopedia edited in Russia at the beginning of the 20th cent. (cf. "*Alfavit yevreiskiy*" in *Yevreyskaya aentsiklopediya*, St. Peterburg), the form of the letters on the famous stele of Mesha (9th cent. B.C.) "is already cursive to a considerable degree". The lines of the graphemes in the Siloam inscription (Jerusalem, ca.700 B.C.) are mostly curved, often ending with "small strokes or flourishes" (Ibid.). The nature of this script is explained by the usage of the reed pen and its fluid motion. These initially casual flourishes gradually became fixed, obligatory, and even dominant elements of the graphemes. This fancifulness, first seen in the Old Hebrew alphabet, was further developed in the Samaritan script. In Jewish literature, the ancient Hebrew alphabet (besides the names **Libona'ah, Da`ats** and **`Ivri**) is also called **Ra`ats**, which means'broken'. According to the evidence of the Patriarch, Judas I (135-220? A.D.), before shifting to the Aramaic alphabet usage, the **Torah** (Pentateuch) was written in this script. Judas marked a "strong contrast between the rectilinear straightness of the Aramaic alphabet and angular brokenness of the Samaritan one"

Table I[22]

Old Hebrew Alphabet		Glagolitic Alphabet	
Letter Names	Letter Forms	Letter Forms	Letter Names
alef (a) gutteral conconant			az (a)
bet (b,v)			buki (b)
vav (v,o,u)			vedi (v)
gimel (g)			glagol' (g)
dalet (d)			dobro (d)
hey (h)			yest'(ye,e)
zain (z)			zhyvete (zh)
dalet-zain			zelo (dz)
-"-	-"-		zemlya (z)
yud (i,j)			yizhe (i)
-"-	-"-		yi (yi)
het (kh)			derv' (h)
kuf (k)			kako (k)
lamed (l)			lyudi (l)
mem (m)			myslete (m)
nun (n)			nash (n)
vav (v,o,u)			on (o)
pe (p,f)			pokoy (p)
resh (r)			rtsy (r)
samekh (s)			slovo (s)

Table I (continuation)

Old Hebrew Alphabet		Glagolitic Alphabet	
Letter Names	Letter Forms	Letter Forms	Letter Names
tet (gut. t)			tvyordo (t)
vav (v,o,u)			uk (u)
–	–		fert (f)
–	–		fita (t,f)
hey (h)			kha (kh)
vav (v,o,u)			ot (o)
tsadi (ts)			tsy (ts)
–	–		cherv' (ch)
shin (s,sh)			sha (sh)
–	–		shta (shch)
shva(short e)	–		yer (short oe)
–	–		yeri (i)
–	–		yer' (short ei)
–	–		yat' (ya,ye)
vav+yud	–		yu (yu)
–	–		little yus (en)
–	–		big yus (on)
–	–		little yotized yus
–	–		big yotized yus
–	–		yizhytsa (i)

(Ibid.). Thus, the fancifulness is a common feature of the ancient Hebrew script and of the *Glagolitsa*, the ancient Slavic script.

Above, there is a table[22] comparing the Old Hebrew alphabet (Phoenician, **Libona'ah**, **Da`ats**, **Ra`ats**, **`Ivri**) to the Old Slavic (Glagolitic) alphabet. In this table, the comparison of the Ancient Hebrew and Glagolitic letters shows their close similarity, both in form and meaning for the following letters:

az--Heb. **alef** (In ancient times, this letter represented different sounds: a soft guttural consonant, the vowels *a*, *ae* and others; in some cases, it has remained as *a* until now, especially in the name of the letter itself and also in the name and pronunciation of the Greek letter *alpha*, which was borrowed among other letters of Phoenician alphabet).

buki--Heb. **bet** (reversed, obviously due to the change in script direction; the top, horizontal element is a little complicated).

vedi--Heb. **vav** (Only the top, bow-shaped element remained, with flourishes added on both sides; the letter *ot* developed similarly, but the flourishes arch inwards, unlike the *vedi* that arches outwards; the phonemes of *vedi* and *ot* are, accordingly, *v* and *o*--the same as those of Heb. **vav**).

glagol`--Heb. **gimel** (somewhat rotated, with flourishes added at two of its three ends).

dobro--Heb. **dalet** (rotated 90 degrees counter-clockwise; the additional finishing element was developed, obviously, while writing quickly).

yest`--Heb. **hey** (This grapheme is almost unchanged, but represents the phoneme of the Greek letter "epsilon", obviously as a result of later Greek influence).

zhyvete--Heb. **zayin** (doubled and rotated 180 degrees; changed obviously because there is no *zh* sound in Hebrew).

zelo--a combination of the Heb. letters **dalet** and **zayin**, because *zelo* was pronounced as *dz*.

zemlya--the same *zelo*, but laying down, rotated 90 degrees.

yizhe--Heb. **yud**, complicated by the side flourishes and the bottom loop.

yi--the same *yizhe* without side flourishes, but with a developed bottom loop.

derv'/ga--a combination of the Heb. letters **hey** and **het** (The situation with these letters in the Glagolitic alphabet turned out to be a little confused: the Glagolitic letters *yest'* and *ha* came from the Heb. **hey**, judging by their sign; **hey** together with **het** are components of the Glagolitic *derv'/ga*; if the Heb. **hey** had turned into Glagolitic *yest'* with the phoneme *ye*, this is explained by Greek interference. Due to the presence of **hey** in the structure of the *derv'/ga*, the last is read as soft *g*, but its pronunciation, in some cases, as *d* or *t* remains unclear; it is also not clear why the Glagolitic *ha*, coming from the Heb. **hey** was read as *h*, though the latter sound is rather similar to the aspirate *h*. Apparently this mess was created with the late transformations of the Glagolitic alphabet).

kako--Heb. **quf**.

lyudi--Heb. **lamed** (With the transition to fluid writing, the arch-shaped or angular joint turned into a loop, this letter standing with the loop pointed upwards and its lines ending as downward flourishes; later, these flourishes became connected together, so that it was no longer necessary to trace out a loop in the top part of the letter).

myslete--Heb. **mem** (In one of its variants we see the transition to the use of the top zigzag element while shortening the right vertical element; this variant of the Heb. letter appears in all the Greek alphabets up to the Latin one. However, the Glagolitic character has undergone further changes: the middle, vertical line is kept, the side elements turned into upper flourishes, and lower flourishes appeared later, when this grapheme was already being written as two arches, contiguous to each other by their convex sides--as the italic Cyrillic letter *ha* is written now).

nash--Heb. **nun** (When comparing Hebrew and Slavic characters, transitional mirroring and reversals of the Hebrew grapheme can be seen, resulting from the reversed direction of the script).

on--Heb. **vav** (The upper element of the Heb. letter was

closed as a flourish, the vertical line was bent and the lower flourish was formed).

pokoy--Heb. **pe** (The lower curve of the Heb. letter has developed into a circle; the Glagolitic letter in comparison with the Hebrew one is rotated 90 degrees counter-clockwise; in some variants of this Glagolitic letter, a short line juts out on the left, clearly a remnant of the dot that had distinguished between the Hebrew phonemes *p* and *f* for that grapheme).

rtsy--Heb. **resh** (rotated 180 degrees; the graphic changes are insignificant).

slovo--Heb. **samekh** (The development and transformation of this Hebrew character are well traced through its variants, the last of which can be considered an intermediary for the Glagolitic letter; each of its component curves is closed, the larger figure facing upwards and the smaller one downwards; any deviations from this scheme, judging by the variants of the Glagolitic letter, are insignificant).

tvyordo--Heb. **tet** (At first it was written as a circle divided by one or two lines, or with a point inside it; later, while writing fast, it became an open circle with the ends bent inwards; this letter got into the Glagolitic alphabet with the open side facing down, the bent ends being turned gradually into closed ovals or rectangles and the line connecting them becoming straight).

uk--Heb. **vav** (This Glagolitic letter, pronounced in Slavic as o*u*, is formed of two conjoined *on* graphemes, originating from the Heb. letter **vav,** as explained above; in one of the variants of this Slavic letter, there is a short line sticking out of its right side, that is, obviously, the former dot which distinguished the graphemes for sounds *u* and *o* in Slavic pronunciation; the location of the dot is also significant--to the right of the letter, whereas the Jews put it to the left. Here is one more obvious illustration of the script's direction being changed by the Slavs).

ha--Heb. **hey** (the transformation of this Heb. character into a Glagolitic one went according to scheme: it rotated 180 degrees and a circle formed at one of the ends).

ot--Heb. **vav** (its development clearly seen in the variants of the Glagolitic character: the transformation of the **vav**'s upper

elements into arches with the ends bent inwards, drawing together and finally connecting to form a circle, while losing the lower, vertical element). It is also possible that some variants of the Glagolitic *ot* originated from the Old Heb. `**ayin** (a silent, guttural, written as a circle).[23]

tsy--Heb. **tsadi** (the only significant change here is the natural formation of a circle/flourish on the left branch of the Glagolitic letter).

sha--Heb. **shin**.

It is also necessary to indicate some Glagolitic characters which are ligatures, compounds, consisting of two or more Hebrew letters. Such ligatures were invented for the Slavic alphabet because the corresponding phonemes and graphemes were absent in the Semitic phonetics and alphabet. These ligatures are: *cherv`* (*ch*), *shta* (*shch*), and *yu* (*yu*). The Glagolitic *shta* formation is obviously very ancient, since it includes the Hebrew letter **tet**, written as a circle, i.e. **tet** that had not yet reached the form of the Glagolitic letter *tvyordo*. The letter *cherv`* is composed of the letters *tsy* and *shta* placed under *tsy*. The letter *yu* consists of the letters *yi* and *on*, still in the Semitic order-- with the yotizing *yi* to the right of the yotized *on*.

As to the Glagolitic letters *yer*, *yer`* and *yery*, they were discussed above.

Table I includes the letters of the Hebrew and Samaritan alphabets from different periods. Their comparison with *Glagolitsa* affords us an opportunity to retrace the general path of Slavic paleography. Slavic letters are similar to the characters in the King Mesha inscription (on a stele in Trans-Jordan from the 9th cent B.C.) in 18 cases. In another 8 cases they resemble the characters on the Hebrew seals from the 8-5th cents. B.C. and there are a few other later examples. Thus, the *Glagolitsa* appears to be a mixed alphabet with an evident prevalence of Hebrew components, no doubt the initial, basic source of its creation. Its secondary and considerably lesser components were the Greek insertions (*fert*, *fita* and 4 *yus*). Obviously, at some

rather late stage, the *Glagolitsa* underwent a minor Greek adjustment. It is out of the question to think that any Greek would create an alphabet for the Slavs on the basis of an Old Semitic alphabet. If the Slavs did not yet have an alphabet, a Greek would rather adapt his own Greek alphabet to their needs. But the fact was that he could not ignore the existence of the Slavic alphabet, which was already being used throughout the whole Slavic world [24], and, therefore, he only slightly supplemented the existing *Glagolitsa* he found. Some of the Hebrew letters, at that time, had been preserved, others changed, some rotated or reversed, certain graphic elements had been developed and still others had been lost. One can see that the Glagolitic characters display all the features of their gradual development, some being preserved in their original forms, while others were altered, with no signs of planned transformation, no premeditation, but rather a naturalness resulting from a long period of alphabet formation, precluding its invention by any one man. A sole inventor would be more methodical and consistent. If one were to attempt to make radical changes in an alphabet (a very strange desire), all the letters, without exception, would undergo change. Merely rotating all the letters of an alphabet would not constitute a radical change. Anyhow, the Hebrew letters **vav**, **hey**, **quf, mem**, **nun**, **tsadi** and **shin** did not undergo such a rotation when entering the *Glagolitsa*. If one wanted to create mirror images of Hebrew letters, then the Glagolitic letters *az* (one of the variants), *glagol'*, *dobro*, *yest'*, *kako*, *myslete*, *on*, *pokoy*, *rtsy*, *uk*, *ha* and *tsy* would be mirror images of their Hebrew prototypes. Actually, the use of an element of a grapheme, rather than the use of a whole one, might be most effective to radically transform an extant alphabet. But such a method can only be seen in the formation of three letters (*vedi*, *myslete*, and *ot*) and the gradualness of the *ot* transformations is clearly attested to by its preserved forms; thus, it is possible to conclude that nobody used this method especially, and, accordingly, nobody attempted to radically change the alphabet. The natural evolutionary development of the *Glagolitsa* proves to be indisputable.

8

The question of Cyril's true role regarding the creation of the Slavic script remains. At best, his role can be reduced to the organization and supplementation of the Slavic alphabet that preceded him.[25] This can be further confirmed by reports in known sources about books written in Russian with Russian characters. Cyril not only saw these books, but also studied with them in the Crimea, on his way to Khazaria. A later source *Tolkovaya paleya*, obviously, due to a lack of information, credited the creation of the Slavic (Russian) script to Cyril's unknown teacher from Korsun' (Cherson) or to another Russian, who lived in the Crimea before Cyril's arrival there. Actually, the Slavic script appeared in much more ancient times.

The message of the Persian historian, Merverrudi, about the existence of the Russian-Khazar alphabet, is also confirmed indirectly by the fact that the Khazars converted to Judaism in the mid-8th century, but did not then pass the Hebrew square alphabet (the so-called 'Assyrian' alphabet) to their tributaries, the Bulgarians, the Russians, etc. This same message allows us to date the existence of Slavic script before the Khazar's conversion to Judaism. Here we find almost total agreement with the conclusions of W.Lettenbauer, who studied the problem of the origin of the Glagolitsa and concluded that it existed before 784 A.D. [26.]

The academician, S.P.Obnorskiy, has stated the following thought: "It would not be very bold to suppose that even the Ruses of the Ants' period (i.e. 6th-7th cent.) already had some forms of script." [27] Notice how people make suppositions about things which were spoken about with absolute certainty only some 200-300 years ago. Above we cited some information from the 18th century Russian historian, V.Tatishchev, who stated that the Slavs had a script many centuries prior to the reign of Vladimir (late-10th cent. to early-11th cent.), and that the first Slavic alphabet was created by St.Jerome (329-420 A.D.).[28]

Judging by the use of this alphabet in Dalmatia and Illyria, in the time of Tatishchev, he was referring to the *Glagolitsa.* However, the authorship of St.Jerome is dobtful, since he left Dalmatia in the middle of the 4th century, when there were no Slavs there; they came to the Balkans 200 years later, in the 6th century, and the question is whether they brought a script with them. The existence of a Slavic script only 200 years prior to the conversion of the Khazars to Judaism does not seem to be impossible; this period is rather short and the Khazars, neighbors to the Slavs, already had their own alphabet long before they adopted Judaism.

An important proof of the great antiquity of Slavic script was put forward by the Bulgarian scientist, Y.Georgiyev, who noted that the terms *chitat`* 'to read', *pisat`* 'to write', etc. are common in Slavic.[29] This means that the Slavs had a script not only before their states were established (as Georgiyev considers), but also before they began to disperse and settle in new places. This also means that at the very outset of their history, the Slavs had a common and uniform source of script, which can be determined (in addition to all the above re. the Glagolitsa's origin) by the analysis of the etymology of Slavic words on the subjects of reading and writing.

Pisat` 'to write' (Old Slav., Old Rus., Rus., Byelorus., Ukr., Bulg., Serbo-Croat., Czech, Slovak, Pol., Upper-Lus., Lower-Lus.) stems from the Heb. **פסל**/*pasal* 'to carve, cut', **pisul** 'sculpture'. The Slavs borrowed this word in particular, because, in antiquity, they had written on the birch bark, carving texts or pictures; therefore in Russia the same word is still used both for 'to write' and 'to paint pictures'. In Russian thieves' cant, both the form and the meaning of the Heb. word are kept; here *pisat`* means 'to cut' and *pero* ('a pen') means 'a knife'. Due to the aforementioned method of carving, the Slavic languages also borrowed the word *pero* (Heb. **צפרן**/*tsiporen* 'claw, nail', which became the modern 'pen'). The monk, Khrabr, (in Bulgaria, probably during the late 9th cent..)[30] attested to the same method when he named the ancient Slavic characters *cherty* 'lines' and

rezy 'cuts'. Both these words are also of Hebrew origin: שרט/*sarat* 'to scratch, to make an incision'; שריטה/*seritah* 'a scratch'; שירטוט/*sirtut* 'a sketch'; רישום/*rishum* 'drawing, denoting'; רושם/*roshem* 'a trace, an impression' ; רצע/*ratsa`* 'to pierce, cut into strips'. The Arab author, Ibn Ya`aqub al-Nadim, describes this same method of writing: "They [Ruses - V.Sh.] have characters which they carve in the wood ... He showed me a piece of white wood with some images on it and I do not know whether they were words or separate characters." [31] The Heb. verb כתב/*katav* 'to write' was also adopted by the Slavs and retained as *nakatat`*, *skatat`*. It was used by the monk, Khrabr, in his message about the Slavic script predating Cyril: "*chtyehu i gataahu*", which is incorrectly translated as "read and told fortunes", whereas the precise meaning is 'read and wrote'.

chitat` 'to read' (Rus., Ukr., Bulg., Serb.-Croat., Czech, Slovak, Pol., Upper-Lus., Lower-Lus.) comes from the Heb. ציית/*tsiyyet* 'to obey, be obedient, listen, be attentive'; Ukr. *chuty* - 'to listen, to hear'; *chutka* - 'rumor'; Rus. *chutkiy* - 'considerate, sympathetic'. Obviously, there is a connection between the reading and listening processes. Note that in Russian the term *chteniya*, lit. 'readings', actually means 'conferences, colloquy', presupposing the presence of both a lecturer and a listening audience. A similar Heb. verb is ציץ/*tsits* 'to glance, peep, peer at, scrutinize', also with the sense 'to read', might be adopted along with the verb **tsiyyet**, when learning to read, just as Russians may have adopted the Rus. verb *govorit'* 'to speak, to say, tell' from the Heb. הבר/*havar* 'to pronounce clearly, exactly' and הברה/*havarah* meaning 'correct pronunciation, echo'. Cf. also Assyr. **habra** 'speech, words, talking'.

kniga 'book' (Old Slav., Rus., Byelorus., Ukr., Bulg., Serb.-Croat., Sloven., Czech, Slovak, Pol., Upper-Lus., Lower-Lus.) stems from the Heb. verb גנז/*ganaz*, which means, among other things, 'to collect, accumulate'; Heb. **genizah** 'archive', or 'storage-place', **ganzah** 'treasure-house' and **genazim** 'secrets'; 'treasures' from the same root, yielding the Slavic words *gnyezdo* 'nest' and *kazna* 'treasury' origin. The Heb. word **genizah** is very close to the Slav. *knizhytsa* (Rus. 'little book')

and *u knyzi* (Ukr. 'in the book'), after the natural interchange of consonants *g-k* and *z-zh-g*. The monk, Khrabr, stated that the pagan Slavs had no books and wrote in "lines and cuts", meaning that they used a chisel and birch bark instead of pen, ink and parchment. For the Christian Khrabr, such birch-bark documents were not typical books, neither in form nor in content, but it is extremely significant that he used the Slavic word *kniga* anyhow. It is thought that Khrabr was a younger contemporary of Cyril, who had translated Christian books into the Slavic language. One might think that the term *kniga* reached the Slavs in the time of Cyril and Khrabr, together with the appearance of these Slavic books translated from the Greek. These translations were called *'biblos'* in Greek, indicating their point of origin. In fact, only the Christian literature (the Bible and the Gospels) were called *biblos*; therefore, in spite of Khrabr's opinion, we conclude that the Slavs already had their own books before their conversion to Christianity and before Cyril's translations, because the Slavic term *kniga* already existed in their language.

bukva 'letter' (Old Slav., Rus., Ukr., Bulg., Serb.-Croat., Sloven., Polab.) - from the Heb. noun קַו/*qav* 'line'; **kivvun** 'direction' and **kavvanah** 'intention' are of the same origin. The Heb. verb **kivven** 'to direct, establish exactly, intend' has lost the initial meaning 'to draw a line'. The Slavic words *tykva* 'pumpkin', *kavun* (Ukr. 'water-melon'), and *kabaka* (Ukr. 'pumpkin') are of the same stem and represent an object that is 'striped, with lines'. The Rus. *kabak* 'tavern' also origins from the Heb. **qav,** because public houses were located at intersections or on busy streets, etc., just as the Rus. *traktiry* 'taverns, inns' got their name from *trakt* 'highway'. Inns were probably first called *kabaki*, their locations serving as easy reference-points for travellers.

The Slavic verb *kivat'* 'to nod' has kept the meaning 'to indicate, allude' (There is a saying: *"Ivan kivayet na Petra"* - "Ivan indicates, put the blame on Peter".). This verb is close in both form and meaning to the Heb. **kivven**. Some forms of the verb **kivven** might have been adopted together with infinitive prefix *b-* (examples of such borrowings are given below).

Now we return to the Slavic word *bukva*. The vowel *u* in the word reflects the form of Hebrew passive participle; the exact meaning of the Russian word *bukva* is 'traced, inscribed' or 'tracing, inscription, sign, linear drawings'. What the monk, Khrabr, described as "*chertami*" ('with lines') is similar in meaning to the Hebrew בקוים/*be-qavim*, which, in a parallel conjugation, is like the Rus. *bukvami* ('with letters')! Taking all this into account, we should reject the opinion of some authors (L.P.Yakubinskiy and S.G.Barhudarov) that *bukva* (*buku, buky, bukv`*) was borrowed by the Slavs from the Teutons, due to the Germans writing on beech bark (The Ger. word Buch yielding the Eng. book). It is thought that the Balto-Slavic name for the beech tree (*buku, bukas, bucus*) was also borrowed, its ancient, local name being forgotten; however the source of the term (presumably German) remains uncertain (V.N.Toporov and O.N.Trubachev).

As shown later, the path of the Semites and, accordingly, of Semitic borrowings in Europe goes from the East to the West. The ancient Slavs lived in areas with both birch and beech trees. While beginning to use the beech bark as a writing material, they replaced the old name of the tree with a new one. The second Slavic term for a book (*bukvar`, bukar`*) originates from the word *bukvy* 'letters, characters' and from the new name of the tree. Later on, the name of this tree and the generic term for a book passed from the Slavs to the Germans together with the writing method.

uchit`sya* 'to learn, study' (Old Slav., Old Rus., Rus., Ukr., Byelorus., Bulg., Serb.-Croat., Sloven., Czech, Slovak, Pol., Upper-Lus., Lower-Lus.) comes from the Heb. יעץ/*ya`ats 'to advise, counsel'; the imperative forms are: **`uts** (m. sing.), **`utsi** (f. sing.), and **`utsu** (pl.). In Russian even today, the verb *nauchit`* 'to teach' is also used in the sense 'to advise'. In addition, the following passive forms of the Heb. **verb** אצל/*atsal* 'to inspire, influence, suggest' are close to the following Slavic terms in both form and meaning: *uchit`/uchit`sya* parallels **utsalti** ('I was inspired,influenced'), **utsalta/utsalt** (You were inspired'), **utsal/utslah** ('He/she was inspired'), **utsalnu** ('We were

inspired'), **utsaltem/utsalten** ('You - pl. - were inspired'), **utslu** ('They were inspired, etc.). Now compare these forms with the Russian ones: *uchil/sya, uchila/s`, uchili/s`* and *uchitel`* ('teacher').

9

So the statement of V.N.Tatishchev and of others to whom he refers, about the great antiquity of the Slavic script, appears to be absolutely correct, even more so than they had imagined, since the source was not St.Jerome, but rather some unknown Hebrew scholars long before him.

Scientists' opinions on the origin of the Glagolitic alphabet are divided. Some (I.I.Meshchaninov, P.Y.Chernyh and D.S.Lihachev) consider it to be a pre-Cyrillic Slavic script, but the first spokesman for the majority, P.Shafarik, accepts Cyril`s authorship. Shafarik (early 19th cent.) had already stated that the graphic basis of a number of Glagolitic characters is from the Hebrew (from the Heb. 'square' or 'Assyrian' alphabet). His data, regarding 11 such Glagolitic letters, was also adduced by the historian, S.W.Baron. However, even this fact had not shaken Shafarik's belief in Cyril's authorship. Meanwhile, Cyril, as part of the Byzantine clerical sphere, would associate the very creation of the *Glagolitsa* with the opposition, if not outright heresy. But nothing of the kind happened to Cyril; he enjoyed the boundless confidence of the Byzantine Emperor and Patriarch until both of them were overthrown.

The information that remains about Cyril is one-sided. In the Slavs' memory, he remains legendary, an apostle and champion of the Bulgarian enlightenment. In order to imagine this person more fully, it is enough to become acquainted with his surroundings, his environment, to know that his teacher, friend and patron was Photius (Patriarch during 858-867 and 877-888). Much is known about Photius; with his guidance the Byzantine Church developed a wide offensive with the purpose of subordinating the churches of the Near East, the Caucasus,

Khazaria and the Slavic countries. Photius planned to separate Constantinople and Rome, to divide the spheres of influence. One of his most crucial roles in this campaign was to enact both obvious and secret diplomacy, for which he employed the most eminent Byzantine diplomats, Constantine (Cyril) and his brother Methodius. The most important missions (to the Middle East, Khazaria and Moravia) were assigned to them by Photius' direct recommendation. These two served as his special, confidential emissaries, thus explaining, in particular, their shock at the overthrow of the Emperor, Michael III, which caused Photius' first resignation; this also explains their unwillingness or fear of returning to Constantinople after the coup and, lastly, why Methodius passed into the Pope's service after Cyril's sudden death.

The ill repute of Byzantine diplomacy is well known; its perfidy and cruelty are not forgotten, and we should not forget that Cyril and Methodius were its pillars. The history of the first conquest and forced conversion of Bulgaria to Christendom by Byzantium (864-865) is inseparably linked with the diplomatic activity of these brothers. Ironically, it was in Bulgaria that the pro-Byzantine clergy created the legend of the scholastic brethren, champions of Slavic originality and enlightenment. This happened in spite of the fact that obsessive chauvinism was Photius' (patron of the brothers from Solun') most striking feature. The Byzantine clergy under Photius saw the conversion of other peoples to Christianity as their Hellenization. Through the thin skin of Christian internationalism, inveterate Greek xenophobia and the contemptuous treatment of "barbarians" could be seen. The Greeks and everything Greek were being exalted ad absurdum. In his message to the Armenian Catholicos, Zacharias, the erudite Photius safely declared that the Gospels were written in Greek and for the Greeks. Possibly, Photius did not know that St.Jerome (4th-5th cent.) had translated the so-called Jewish Gospel from Aramaic into Greek and Latin, but it is difficult to assume that Photius, the Patriarch, did not read the Gospels themselves. From the very first Gospel, it appears that Jesus of Nazareth intended his teaching exclusively for the

Jews; he even warned his apostles against the dissemination of his teaching amongst the infidels and heathens, who, in his time, composed all the non-Jewish nations ("I am sent only to the perished sheep of the House of Israel", Matthew, 15:24; "Do not go the way of the infidels", Ibid., 10:5). Jesus belittled the representatives of other peoples, calling them "dogs" (cf. Matthew, 15:26). Clearly, Jesus was not an internationalist and held no special feelings towards the Greeks; they are not mentioned at all in his words. Taking all the above into account, the phrase by the resurrected Christ: "Go and teach all the nations" can be considered a late insertion into the Gospels.

It is said that Photius was well versed in 'dialectics' (i.e. the art of debating at that time), and that he taught young Cyril this skill; obviously, he was capable of proving anything. He was inclined to demagoguery and mystifications.[32] He once advanced the concept of two souls in a single body. There is also a highly unlikely version of the purpose of the mission to Khazaria, which was carried out by Cyril and Methodius under Photius--that these missionaries intended to convert the Jewish Khazars to Christianity. If we consider who needed to hide his real goals and failures in the mission to Khazaria, we may conclude that the false rendition may have come from Photius or from his sphere. Photius' true nature was intimated by his Emperor, Michael III, who once cursed him, calling him "Khazar face", alluding to the origin of the Byzantine super-patriot. Cyril, Photius' disciple, friend and henchman, hardly differed from him.

The cult of Cyril and Methodius was born in Bulgaria during the reign of Tsar Simeon (893-927), who had been brought up in Byzantium and was an ardent admirer of its culture. With his accession, the use of *Kirillitsa*, virtually unaltered Greek uncial script, was introduced officially into practice in Bulgaria. In two cities, Preslav and Okhrida, there were active guilds of writers and translators. Many original books were written there and many were also translated from the Greek. Later, this period of Simeon's reign was called "the Golden Age of Bulgaria's Enlightenment". But this 'gold medal' also had its verso. It is most likely this was the period during which the laudatory Vitas

of both Cyril and Methodius were written, transforming these two Byzantine predators into the good apostles and missionary scholars of the Slavs. Simeon, who personally supervised all the literary work being done, clearly bears most of the responsibility for the pro-Byzantine overtones. It was he, therefore, together with his myrmidons, who caused the problem of the Slavic script both in Bulgaria and Russia, creating centuries of confusion, paralleled by the work of the Catholic clergy in Czechia and Poland. Were it not for the surviving Glagolitic texts and the ciphered work of the monk Khrabr, *Skazanie o pis'menah* ('Story about Letters'),which appears to be a text written during Simeon's "Golden Age" by someone opposing the dazzling Greek culture, nobody today would know the fate of Slavic pagan literature, not even of it ever having existed.

During the late 10th-early 11th centuries, the Vitas of Cyril and Methodius, together with all of the Bulgarian literature created under Simeon and later on, appeared in Rus'. Two circumstances brought this about: the conversion of the Rus' to Christendom and, strange as it may seem, the Byzantine expansion policy concerning Bulgaria, which had already accepted Christianity. The wealth of Bulgarian literature in Rus' resulted from the escape of the Bulgarian priests and monks from the Byzantine authorities, from the sway of their co-religionists. Byzantium, in ca.967, intending to smash Bulgaria, provoked Kievan Prince Svyatoslav to attack Bulgaria (just as 70 years prior to that, and with the same intent, Byzantium had provoked the Hungarians to invade Pannonia, and the Hungarians remained settled there to this day). The presence of Svyatoslav was used by Byzantium as an occasion to come forward, as if in defense of the Bulgarians, but no sooner were the Russians banished[33], then Byzantium consolidated its hold on Eastern Bulgaria and had captured the western region by half a century later.

Bulgaria remained under the Byzantine yoke almost up to the end of the 12th cent. The Byzantine subjugators showed such cruelty that the heathens seldom did. In 1014, by order of the Byzantine Emperor, Basil II, "Beater of the Bulgarians", 15,000 captive Bulgarians were blinded.

For each hundred Bulgarians blinded they left a one-eyed guide. Here it might be appropriate to speak about barbarity, just as the Byzantines enjoyed discussing the barbarity of other peoples at the drop of a hat. Let us point out that the Byzantines were themsevles especially strict in the use of severe punishments, such as blinding, to incapacitate a quite healthy man. This cruel technique was also mastered by Simeon in Byzantium, though he is known more for his Christian scholarship than for his rebellion against his elder brother, Tsar Vladimir, and for reprisal against him. Vladimir was attempting to abandon Christianity (that had been thrust upon Bulgaria in the wake of the first Byzantine conquest, the key figures of which were Byzantine diplomats to Moravia -- Constantine-Cyril and Methodius).

The spiritual blinding, as it were, was no less effective. A.I.Sobolevskiy was astonished that in all the works produced during Simeon's epoch, there was virtually no information on Bulgaria itself: "We would vainly search in them for the name of even one of the heathen holidays. In general, there is almost nothing in them that is characteristic of the Bulgarian life of the 9th-10th centuries." (A.I.Sobolevskiy, *Drevnyaya tserkovno-slavyanskaya literatura i yeyo znacheniye*, 'Old Church Slavic Literature and its Significance', Khar'kov, 1908, p.17). Notice that within the wealth of this literature, there is scant information on pre-Christian Bulgarian script, except for the brief and indistinct comment made by the mon, Khrabr, about "lines and cuts". Such is the style of neophytes, whose iron steps leave the scorched earth behind them.

The Slavic lexicon bears witness not only to the bygone existence of ancient Slavic script, but also to an entire literature. Among the loan-words in the Slavic vocabulary, we meet Semitic words which obviously entered Slavic speech via written sources, because they have been inverted, coming from Semitic script written right to left, but read in Slavic style from left to right and thus adopted into speech and fixed in Slavic script. Here are some examples:

vopreki 'in spite of, despite, notwithstanding, against, in defiance of...' and also *popereg, perek, pereka, perechit',* etc. (Old Rus., Rus., Ukr., Byelorus, Old Slav., Bulg., Serbo-Croat., Sloven, Czech, Slovak, Pol., Upper-Lus., Lower-Lus.)--all from the Heb.חרף/*heref* 'in spite of, despite'.

glupost' 'foolishness', *glupyi* 'foolish', obs. *glupota* (Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper-Lus., Lower-Lus.)--from Heb. תפלה/*tiflah* 'folly, vanity, insignificance, pointlessness, vapidity, tastelessness' (the final Heb. character **hey** becoming the initial Slavic *g*).

dich 'game-bird, game', *dikiy* 'wild' (Rus., Ukr., Byelorus., Pol., Upper-Lus.)--from Heb. ציד/*tsayid* 'hunt, catch' (which might be read as *tsid* if unpunctuated), **tsidah** 'hunting, catching', **tsayyad** 'hunter'. *do* 'to, down to, up to, till, until, under, before' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven, Czech, Slovak, Pol., Upper-Lus., Lower-Lus.)--from Heb. עד /*`ad* 'to, up to, till, until, during, while', etc. The vowel *a* has turned into *o*, obviously, because the Hebrew-Phoenician letter `**ayin** was shaped like a circle; moreover, it could be read as an *o*, as it is read in Yiddish.

krasnyi 'red; beautiful', *prekrasnyi* 'beautiful', *krasa, krasota* 'beauty', *krasivyi* 'beautiful, handsome', *krasit'* 'to color, paint, dye', *kraska* 'paint, dye', etc. (Old Slav., Rus., Byelorus., Ukr., Bulg., Serbo-Croat., Czech, Slovak, Pol., Upper-Lus., Lower-Lus.)--from Heb. סרק/*saraq* 'to comb; to paint red, scratch, lacerate', **saroq** 'red', **seleq** 'beet-root'.

rezat' 'to cut', *rezka* 'cutting', *rezkiy* 'sharp, harsh', etc. (Old Slav., Old Rus., Rus. Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Pol., Upper-Lus., Lower-Lus.)-- from Heb. גזר/*gazar* 'to cut, cut off, cut out', **gezer** 'a piece, block, clipping, slice', etc., **gazzar** 'a cutter', **gizrah** 'a shape, figure, cutting, pattern, outline'.

It is clear that such strange adoptions have entered the Slavic vocabularies not from oral speech and that the difference in directions of Semitic and Slavic scripts is the key to this phenomenon. Taking into account the similarity of the ancient

Semitic and Glagolitic alphabets, along with the inverted borrowings of both words and characters (such as *buki* and *nash* and the placement of the dot in *uk*), and adding the fact that Old Slavic texts were written without vowels for a long time (as Hebrew is not punctuated today), we can draw the following conclusion--at the dawn of their history, hundreds of years before Cyril and Methodius, the Slavs already had their own literature and their script was Semitic (Phoenician, **Libona'ah**, **Da`ats**, **Ra`ats**, **`Ivri**) and written from right to left. Gradually the old Semitic alphabet was transmuted into the Glagolitic and the direction changed. It looks as if the sources of Slavic script existed even before contact with the Semites, and they may have been left to right oriented, which may have influenced the final determination. While copying texts Slavic-style, some Semitic words were transfered in their original forms, due to copying errors, most likely because of oversight, negligence or inevitable mistakes. Later, these Hebraisms were read backwards as a result, entering spoken Slavic in reverse. In fact, similar permutations doubtlessly happened to some purely Slavic words as well.

10

Below we will present Semitic-Slavic morphological parallels.[34]

THE NOUN

In all Slavic languages, including Old Slavic, there are three genders: masculine, feminine and neuter, whereas in Hebrew there are only two genders: masculine and feminine. This distinction appears to be unessential, since the Slavic masculine and the neuter are extremely close. When declining Russian nouns, pronouns and adjectives in the masculine and neuter genders, it can be seen that most of the case inflexions coincide.

TABLE II

	Masc. Sing.	Neut. Sing.	Masc. Sing.	Neut. Sing.
Nom.	*dom* 'house'	*okno* 'window'	*kon'* 'horse'	*pole* 'field'
Gen.	*doma*	*okna*	*konya*	*polya*
Dat.	*domu*	*oknu*	*konyu*	*polyu*
Acc.	*dom*	*okno*	*konya*	*pole*
Instr.	*domom*	*oknom*	*konyom*	*polem*
Prep.	*dome*	*oknye*	*konye*	*pole*

	Masc. Pl.	Neut. Pl.	Masc. Pl.	Neut. Pl.
Nom.	*doma*	*okna*	*koni*	*polya*
Gen.	*domov*	*okon*	*konyey*	*poley*
Dat.	*domam*	*oknam*	*konyam*	*polyam*
Acc.	*doma*	*okna*	*konyey*	*polya*
Instr.	*domami*	*oknami*	*konyami*	*polyami*
Prep.	*domah*	*oknah*	*konyah*	*polyah*

A.M.Selishchev (*Staroslavyanskiy yazyk*, 'Old Slavic Language', 1951-2, v.II, p.93) remarked: "The case forms of Old Slavic, as preserved in 11th century sources, clearly display profound changes, which have occurred in the old system of declension ... So in the different types of declension--before the case ending there is a stem consonant." And further (pp. 102-103), he listed some examples of the old stem endings with consonants for neuter nouns (e.g. *bremya-bremen, vremya-vremen, imya-imen, plemya-plemen, semya-semen,* and so on) and for masculine nouns (e.g. *kamy-kamon/kamen', plamy-plamen'*, etc.); in the same place, he also compared the declensions of the nouns *imya* (neut. sing.) and *kamy* (masc. sing.) with identical case endings everywhere except for the nominative, accusative and vocative cases. If we add the missing final consonant *n* to the stems of the words *imya, kamy*, etc., this distinction disappears. The word *plamen'* (masc.) 'flame',

transmuted into *plamya* (neut.), is especially obvious, being quite recent; less than 200 years ago A.S.Pushkin used this word in Yevgeniy Onegin ("...*voda i kamen', stihi i proza, lyod i plamen'* ...", "... *smotrel na groznyi plamen' on*") in the masculine form. The word *stremen'* (masc.) 'stirrup' has also undergone a transformation of the same kind--into *stremya* (neut.). In The Lay of Igor's Host we read: "... *Togda vstupi Igor' knyaz' v zlat stremen'* ..." Then (12th cent.), the word *stremen'* was used in the masculine gender, but nowadays it is *stremya* (neut.). The interrelationship between the masculine and neuter genders can also be traced in the declensions of Russian pronouns and adjectives. Below, in Table III, we can observe even more cases of congruence than in the nouns.

TABLE III

PRONOUNS

	Masc.		Neut.		Masc.		Neut.	
	Sing.	**Pl.**	**Sing.**	**Pl.**	**Sing.**	**Pl.**	**Sing.**	**Pl.**
Nom.	*on* 'he'	*oni*	*ono* 'it'	*oni*	*aetot* 'this'	*aeti*	*aeto* 'this'	*aeti*
Gen.	*yego*	*ih*	*yego*	*ih*	*aetogo*	*aetih*	*aetogo*	*aetih*
Dat.	*yemu*	*im*	*yemu*	*im*	*aetomu*	*aetim*	*aetomu*	*aetim*
Acc.	*yego*	*ih*	*yego*	*ih*	*aetogo/t*	*aeti/h*	*aeto*	*aeti*
Instr.	*im*	*imi*	*im*	*imi*	*aetim*	*aetimi*	*aetim*	*aetimi*
Prep.	*nyom*	*nih*	*nyom*	*nih*	*aetom*	*aetih*	*aetom*	*aetih*

ADJECTIVES (*siniy* 'blue, dark; *krasnyi* 'red')

Nom.	*siniy*	*siniye*	*sineye*	*siniye*	*krasnyi*	*krasnye*	*krasnoye*	*krasnye*
Gen.	*sinego*	*sinih*	*sinyego*	*sinih*	*krasnogo*	*krasnyh*	*krasnogo*	*krasnyh*
Dat.	*sinemu*	*sinim*	*sinemu*	*sinim*	*krasnomu*	*krasnym*	*krasnomu*	*krasnym*
Acc.	*sinego/iy*	*siniye/ih*	*sineye*	*sinie/ih*	*krasnogo/yi*	*krasnye/yh*	*krasnoye*	*krasnye*
Instr.	*sinim*	*sinimi*	*sinim*	*sinimi*	*krasnym*	*krasnymi*	*krasnym*	*krasnymi*
Prep.	*sinem*	*sinih*	*sinem*	*sinih*	*krasnom*	*krasnyh*	*krasnom*	*krasnyh*

The case endings of the plurals above also show congruence with the feminine gender, attesting to the fact that there were initially no gender distinctions, that the process of gender assignment came much later and is actually not yet complete even today.

In all the Slavic languages, nouns ending in *o* and *ya* are neuter as a rule, but in Ukrainian, Serbo-Croatian and Macedonian there are masculine nouns ending in *o*, and in Byelorussian, Lusatian and Slovenian with *ya*. Slavic proper names for men usually end in consonants, but often end in *a, ya, e* or *o*, in the manner of feminine or neuter nouns (e.g. *Vavila, Vakula, Mikula, Dobrynya, Yemelya, Ante, Danilo, Olel'ko*). There are Hebrew masculine names with these same endings (e.g. **Yonah, Yehùdah**, **Nehemyah, Mosheh, Shlomoh**), in addition to consonantal endings. As for Hebrew common nouns, there is no accurate differentiation by gender endings--both masculine and feminine nouns can end either in consonants or with vowels. The ending *e* is typical of neuter Slavic nouns (e.g. *more* 'the sea', *solntse* 'sun'). Hebrew has masculine nouns with the same ending (**kisse** 'chair'; **moreh** 'teacher').

Strange exceptions may be observed when forming the plurals in Hebrew nouns--some feminine nouns take masculine endings and vice versa. For example: חיטה/*hitah* (f., sing.) 'wheat' becomes **hitim** (the m. pl. form); שדה /*sadeh* (m. sing.) 'field' becomes **sadot** (the f. pl. form), and so on.

Hebrew has a number of nouns used in both genders (e.g. דרך /*derekh* 'road'; לשון/*lashon* 'tongue'; קרקע/*qarqa`* 'land, soil, territory', etc.). Some nouns even have both forms of plural, which may be classified as members of the common gender. It is also worth noting that most Hebrew nouns are masculine.

The data above clarifies the process of gender formation in Hebrew--how nouns gradually came to be divided by genders and indicates that this process had not yet completed. Two genders (masc. and fem.) were separated from the common gender, some mixed (transitional) forms being retained in a

number of cases. Taking into account the statements above about the closeness of the Slavic masculine and neuter genders (and sometimes the feminine as well), it is possible to speak about a similar (if not uniform and common) process which occurred both in the Semitic and Slavic languages--the distinction of the masculine and feminine genders from a common one, and then, only in the Slavic languages, the emergence of a neuter gender from the masculine forms.

NUMBER

In Hebrew, besides the singular and plural forms, there is also a dual form (for distinguishing pairs of things), but this does not differ greatly from the masculine plural form. This same dual form (**-ayim**) is used for both masculine and feminine duals. The last fact is also important (together with the predominance of masculine nouns), while studying the plurals of Slavic nouns ending in *-i*, or *-y* (e.g. *stepi* 'steppes', *gory* 'mountains'). In Hebrew, except for the endings **-im** and **-ayim**, which are used for masculine plurals, there is another form of the masculine plural (**'semikhut'**) for nouns in conjunction, when two nouns are adjacent and one defines the other. In such a case, the defined masculine plural noun (there are some exceptions in feminine nouns) takes the ending *-ei* (e.g. **malkhei Yisra'el** 'kings of Israel'; **sitrei Torah** 'secrets of the Bible'; **darkei shalom** 'ways of peace', etc.). In Slavic, over time and through usage, this *-ei* ending lost its short form and the Slavic differentiation process in the various cases yielded: *-ei, -e, -iye, -i, -y, -ia* and even *o*. Here are typical modifications of the word *lyudi* 'people': *lyudiye/lyudei* (Old Slav.), *lyude* (Bulg.), *lyudi* (Rus.), *lyudy* (Ukr.), *lide* (Czech), *l'udia* (Slovak), *ludzo* (Upper-Lus.), etc.

The ending *-ot* (used for the Heb. f. pl. nouns) has also entered Slavic languages, but as a suffix in the following mass nouns: *pekhota* (Rus. 'infantry'), *bednota* (Rus. 'the poor'), *golota* (Ukr. 'the poor'), *kinnota* (Ukr. 'the cavalry'), and so on. It

is possible that the suffixes *-at* and *-yat,* which are used in the Slavic languages for forming the masculine, feminine and neuter diminutive plurals (*devchata* 'girls', *rebyata* 'children, lads', *telyata* 'calves') also come from the same Heb. suffix *-ot/-iyot,* and similarly, it is quite obvious that all Slavic diminutive suffixes for the singular (*-yenok, -onok, -yinok, -yenka, -onka, -yinka, -yenko,* etc.) come from the Semitic word **yenuqah/yaniq** 'baby, child'. This word became a component of many Slavic surnames, especially Ukrainian and Byelorussian ones, such as *Doroshenko, Shevchenko, Val'shonok, Dmitrenok,* etc., meaning 'the child of Dorosh' (m. proper name), 'the child of the shoemaker', and so on. How such surnames came to be formed is described in an offhand manner by N.V.Gogol in his tale Taras Bul'ba, where the main character's surname is Bul'ba, but the surname of his son is already Bul'benko. This same suffix is used by the Slavs for their adjectives and adverbs (*horoshen'kiy* 'pretty, nice', *horoshen'ko* 'thoroughly, properly') and the Ukrainians even use it with some verbs to add a sense of endearment or diminution (*viston'ky* 'to eat' from *visty*; *pyton'ky* 'to drink' from *pyty*; *spaton'ky* 'to sleep' from *spaty*).

Special consideration should be given to the Slavic suffixes derived from Hebrew possessive pronoun suffixes, that only partially retained their possessive meanings in the Slavic. Becoming familiar with those suffixes that retained both the original forms and meanings makes it easier to understand those that retained only their original forms. First we will discuss those that retained both form and meaning.

The following Heb. 3rd pers. m. sing. pronominal suffixes are attached to Hebrew nouns, adjectives, verbs and particles: *-o, -ehu, -ihu, -ahu, -uhu, -av, -eno,* and *-enu* (It should be noted that the letter **hey** is closer in pronunciation to the palatal Ukr. *g* than to *h*; therefore, the suffixes containing **hey** are pronounced rather as *-egu, -igu, -agu,* and *-ugu*.). These suffixes, when appended to nouns, give them the meaning of belonging, possessiveness, and they are translated by the possessive noun 'his' (for example, **da`ato** 'his opinion'). These same suffixes,

when added to verbs or particles, signify the direct object (e.g. **lelamdo/lelamdehu** 'to teach him', **eynenu** 'he is not here, he is absent'). These aforementioned suffixes have direct analogies in the Slavic languages, in which both form and meaning have been preserved--the possessive pronoun *yego* 'his' and the suffixes: *-o, -ago, -yego, -ih, -yh, -av(o), -yev, -iv, -ov, -in,* and *-uh.* The following types of Slavic surnames, that signify belonging, possessiveness, are formed with these suffixes: *Lappo, Lopato, Boyko, Zhivago, Sedyh, Durnavo, Hitrovo, Durnev, Ivaniv, Pushkin, Grechuha,* etc.

There is marked inconsistency between the writing and the pronunciation of Russian singular, genitive/possessive adjectives; everyone writes *sinyego, krasnogo* (not so long ago they wrote *sinyago, krasnago.*), but reads these words as: *sinyevo, krasnovo.* This confusion does not exist in other Slavic languages (Byelorussian, Polish, Ukrainian), where such words are pronounced as they are written. This is why the Russians nicknamed the Byelorussians and the inhabitants of the Smolensk district '*yeguny*' or '*yaguny*'. This inconsistency was preserved in the Russian in the wake of the parallel use of two suffixes with the same meaning: *-ahu (-aehu, -ihu,* etc.) and *-av* (*-ov, -yev, -avo,* etc.). The second suffix is used in different Slavic languages, but its connection to the first one has been forgotten, and only the Russians remember it, judging by the differences between the orthography and the phonetics of some words, such as: *yego-yevo, chego-chevo/chavo, sinego-sinevo,* and also by the forms of some surnames, e.g. *Zhivago, Durnavo.*

Perhaps the suffix of Russian surnames *-ov* (*Ivanov, Petrov, Sidorov,* etc.) is the most widespread. Bulgarian surnames are mainly the same kind and every Czech female surname contains this suffix. The corresponding Hebrew suffix is written with the letter **yud** and is read with a **kamats**--the Sephardi pronunciation being **-av**, and the Ashkenazic pronunciation being **-ov**. The letter **yud** is silent. Obviously, it was once pronounced; otherwise it would not have been written at all. Practically all the variants of this suffix (*-ayev, -yev, -iv, -ov,*

-oyev) are fixed in the Hebrew texts and preserved in Slavic surnames.

The known 3rd pers. f. sing. pronominal suffixes in Hebrew are: **-a, -iya, -ua, -ea, -eya**. The endings of Slavic women's names (e.g. *Ul'yana, Maria/Mar'ya, Perepetuya, Pelageya,* etc.) correspond to them. This is also true for the possessive pronoun *yeyo* (obs. *yeya*) 'her', used to translate all these Hebrew noun suffixes. After all, there is a Hebrew suffix for the 3rd pers. f. pl. **-eykhen**, that undoubtedly have analogues in Slavic languages, as the possessive pronoun *ih* 'their' (also *ihniy, ihnaya, ihniye*).

One inaccuracy in the above-mentioned, borrowed suffixes should be discussed. While the Slavic possessive pronouns show an absolute correspondence with the meanings of the Hebrew pronominal suffixes, a transference occurred in Slavic surnames, moving the meaning of possessiveness from the subject to the object. Hebrew **susav** means 'his horses', while in Russian *konev* literally means 'son of a horse' or 'belonging to a horse', though in both cases the same suffix is used; in light of its Semitic form, the surname *Konev* really means 'his horse' (*kon' yevo/yego*), i.e. the form is preserved, but the meaning is slightly changed, probably due to natural error when borrowed. The adoption of Hebrew pronominal suffixes provides examples of both orthographic and semantic preservation (re. the origins of the Slavic possessive pronouns *yego, yeyo, ih, ihniy*). In other cases only the forms were preserved, the initial possessive meanings were lost and completely new meanings were attached, if at all.

A.M.Selishchev (see *Staroslavyanskiy yazyk*, II, Moskva, 1951, p.101) noted: "From ancient times there are signs of the connection between nominal and pronominal formations. This was a real part of the fates of Slavic languages during different periods...". Selishchev mentioned this phenomenon regarding the formation of some Slavic nominal declensions, whereas this is characteristic of Slavic word-building on the whole and is directly connected to the same phenomenon in the Hebrew (where cases are formed by means of prepositions, rather than suffixes, i.e. analytically).

Below are examples of Hebrew pronominal suffixes which have lost their possessive function in the Slavic languages:

-i (means 'my'). The forms *-iy/-ey* are more common in Slavic. Hebrew proper names are often reduced: **avi** 'my father', **ahi** 'my brother'. Among the Slavs, alongside the name *Yezhy*, we find the following transformed Hebrew names: *Avraamiy, Isaakiy, Moisey/Mosiy/Musiy, Saveliy* (from Heb. **Sha'ul**), etc. The common nouns *zhrebiy* 'lot', *uley* 'beehive', *slaviy/solovey* 'nightingale' are formed in the same way.

-ay ('my', referring to several things). In Slavic the final *y* was lost. It is interesting to compare Heb. **rabotay** 'my teachers; sirs' and **gevirotay** 'my ladies' with the Slavic *gospoda* 'sirs', *vorota* 'gate', *lesa* 'woods', and *polya* 'fields'. Obviously, the endings of these Slavic words come from the Hebrew pronominal suffix *-ay* (another way of forming a Slavic plural).

-kha ('your', when addressing a man). For the Slavic words *shutka* 'joke' and *latka* 'patch', the Hebrew roots are known: שטה/*shittah* 'to mock, jest', **shittuy** 'ridiculing', **lut, lat** 'to cover', **lot** 'coverlet'; adding these roots to the suffix *-kha* produces the expressions: 'you mock'/'you are mocking' (masc.), 'you cover'/'you are covering' (masc.), or 'your (masc.) mockery', 'your (masc.) coverlet'. This suffix or its variants (*-ga, -ka*) are parts of many Slavic words (Rus. *vladyka, trudyaga, korchaga, zadavaka*; Ukr. *nevdakha*, etc.).

Besides the suffix *-kha*, many similar forms were also adopted, but without their original meanings: *-eykha* 'your' (about several things, when addressing a man), *-ekh* 'your' (about one thing, when addressing a woman), *-ayikh* 'your' (about many things, when addressing a woman), *-ekhu* 'him', and so on. These were probably the sources of the Slavic suffixes: *-h, -ho, -ah, -aha, -eh, -eha, -ih, -iha, -oh, -oha, -uh, -uha,* and their variants with the interchanges of the consonants *h-g-k*. The following points were noted by A.M.Selishchev[35]: 1) the vagueness of the origin of *-h* in the Slavic suffixes *-yeh* and *-eh*; 2) diminutive or augmentative meanings of nouns and adjectives

and the emotive meanings for verbs.

The prior use of the same nominal and verbal suffix, both in Hebrew and in Old Slavic, serves as an indication of the legitimacy of this comparison and clarifies the origin of the Slavic suffix.

CASE

The structures of the grammars of Hebrew and Slavic languages are different: the former has no case system, declensions being basically produced by prepositions, i.e. Hebrew is an analytical language, whereas all the Slavic languages (except for Bulgarian and Macedonian) are synthetic, with developed case systems. Some forms of Hebrew nouns (e.g. adv. **habaytah** 'homewards'-- from n. **bayit** 'home', and **artsah** 'to the country'-- from n. **arets/erets** 'country') show that Hebrew nouns were declined in ancient times, that there had been a case system, as in Old Akkadian (5 cases) and in other Semitic languages. However, this does not mean that at the time of the contact with Proto-Slavic, Hebrew still had a system of declensions. The Hebrew cases had already been lost (as we will show later) and the differences between these languages attest to their having met and mixed, not to their being separated one from the other or from some common linguistic ancestor.

Now we will turn to the matter of the Bulgarian language, a mysterious exception among Slavic languages, having lost its noun declensions and become an analytical language. It is thought that this transformation took place under the Byzantine sway, during the 11-12th centuries, as a result of the work done by uneducated writers and copyists. This explanation is rather naive. An alteration in grammatical structure is such a radical change that it is way beyond the powers of any number of writers and copyists, especially if they are uneducated. To create and successfully implant a new grammatical structure would require purposeful, methodical work over several generations. Who would undertake such a strange, senseless aim? Nobody!

No one was specially engaged in abolishing declensions in Bulgarian; they were dying out as a result of the aimless, creative work of that whole nation. It was a spontaneous, latent process without purpose, but with a cause.

No grammar is created by individual people; paraphrasing what one linguist so aptly said, "It proceeds from the nature of the language itself." Literary language, in its development, always follows spoken language. "Write as you speak"-- this rule was used when learning Yiddish, and it is a most precise principle of written, literary linguistic creation. The existing view on the changes in Bulgarian grammar stems from the adherents of the old structure, those who watched the language move irreversibly towards a new structure. For them nothing else was left but to deem those who wrote in accordance with spoken language 'illiterates'.

The reason why this transformation affected the Bulgarians and the Macedonians should be sought in the history of these peoples, in their ethnogenesis. We cannot, however, accept the notion that these changes resulted due to Byzantine influence, since the same period of Byzantine domination did not change the grammar of the Serbs, neighbors of the Bulgarians and Macedonians. At this stage, all the conditions were equal, so the cause must be sought in earlier events, during a prior stage. At the close of the 7th cent., the Proto-Bulgarians or Bulgarians, a non-Slavic people, came to the Balkans. They intermingled with the Slavs who had arrived earlier, forming a new nation, in which all were now called "Bulgars". Perhaps this mixture of different peoples and their languages explains the gradual transformation of Bulgarian grammatical structure. There is one problem with this thesis: these newly arrived Bulgarian immigrants are considered to have been Turks. However, the Turkic languages, like the Slavic ones, are synthetic, with a well-developed case system, so obviously the declension of the local Slavic language could not disappear due to Turkic influence (nor due to Classical or New Greek influence, because both are also synthetic languages). Therefore, one can only

assume that the Proto-Bulgars were not Turks and that their language was not synthetic; there are some grounds for such an assumption.

The Proto-Bulgars were known to have been inhabitants of the North Caucasus, until they were defeated by the Khazars in 641. When leaving, they divided into two groups: one settling on the Volga and the other roaming into the Balkans. The Russian historian, A.G.Kuz'min (cf. his article: "*Ob aethnicheskoy prirode varyagov*", 'About the Ethnic Nature of the Varangians', in *Voprosy istorii*, no. 11, Nov. 1974) paid attention to the following messages from the Russian chronicles: 1) "The Volga flows eastwards, to the portion of Sim" (in the Russian text: "*v chast' Shemovu*", i.e. the name Shem is used in the Hebrew transcription--V.Sh.); 2) "The Bulgars are the sons of Ammon and the Hvalises [Khazars--V.Sh.] are the sons of Moav." Kuz'min noted: "So both these peoples [Volga Bulgars and Khazars--V.Sh.] are said to be Semitic." Such a conclusion can also be made regarding the Bulgars who reached the Danube and here we can discover the solution to the problem of Bulgarian grammar. If all the Slavic languages, despite the common Semitic influence, kept their own synthetic grammatical structures, then the Bulgarian language must have undergone a second period of Semitic influence to lose its case system and become analytical.

It is interesting to note the duration of the process of declension loss in Bulgarian: from the proto-Bulgars arrival at the close of the 7th century and up to the release from the Byzantine yoke at the close of the 12th century--approximately 500 years. This is a rough estimate, because we do not actually know how long this process took; we only have the evidence of this process recorded in the gradual deviations by writers from the old written tradition moving to popular spoken style. In spoken language declensions were lost somewhat earlier than in the written sources that recorded this phenomenon, so this process may have lasted only 250-300 years for spoken Bulgarian.

Under similar historical conditions, the same fate befell Macedonian grammar. Being located in the central part of the Balkan Peninsula, Macedonia borders on Bulgaria in the East. Both these countries were populated by the Slavs at the same time (6-7th centuries) and underwent Proto-Bulgarian conquest during the second part of the 7th century. Up to the middle of the 14th century, Macedonia was an integral part of Bulgaria.

It is clear that after having been twice under the influence of a Semitic language, both the Bulgarian and the Macedonian vocabularies would show a much higher percentage of Semitic loan-words than in other Slavic languages' lexicons. As to the Eastern Slavic languages, it is very difficult to check, because almost all Christian literature came to the Rus' via Bulgaria and its lexicon was thoroughly adopted long ago. As to the Western Slavic languages, checking is feasible in principle, but, for the time being, we can only suggest such a large task.

Taking into account the features of the Bulgarian and Macedonian grammars, the presence of Semitic borrowings in all Slavic languages, and also the very small period of time between the Slavs' arrival to the Balkans and the Proto-Bulgars' arrival, it is possible to gain a better perspective and to determine that there were definitely some stages of interaction between the common Slavic and the Semitic languages. One can assert, in particular, that the Slavs came to the Balkans after their language had undergone the first Semitic influence, i.e. which had occurred while they were sedentary, before they began to relocate.

It may seem strange that the Russian chronicler called the Bulgars 'Ammonites', considering the fact that the real Ammonites never left the bounds of Palestine (Trans-Jordan) and were assimilated as a result of the Arab conquest. This is true also of the Khazars, whom this chronicler called 'Moavites'. The Muslim authors, al-Istakhri (10th cent.) and Ibn Hawqal (11th cent.), indicated the resemblance of the Khazar and Bulgar languages, noting that they were both not Turkic in origin. A more precise definition was provided by the Russian chronicler.

However, something prevented him from naming the language of both these peoples as Hebrew or some other Semitic language. It is known that the language of the famous stele of Moav's King Mesha was Hebrew (9th cent. B.C.) and that the Ammonite language scarcely differed. It goes without saying that there was also no direct connection between the Russian chronicler and the Muslim sources. There must have been some intermediary link, some common source, and A.G.Kuz'min was correct in his assumption: this was a Khazar source. More specifically--the idea of 'Ammonites' and 'Moavites' might have been suggested by the Khazarian Jews coming from Byzantium, Persia, the Arab Caliphate and by the similarities between the languages of the Khazars, the Bulgars and the Hebrew, including significant distinctions (These Semitic immigrants might also suggest the Khazars' origin from the Biblical 'ten lost tribes of Israel', a subject which will be dealt with later on). Religious prejudice most likely plays some part in this quandary. It was difficult for religious Jews to accept any identification of the pagan Khazars and Bulgars with themselves. Gradually, under the Turkic influence, the Volga Bulgars adopted the use of Turkic language (just as had happened in the case of the Karaites in the Crimea). It is no wonder then that some people believe that the Bulgars who reached the Danube were also Turks.

Written Bulgarian preserved the case system for rather a long time--about 300 years after the arrival of the Proto-Bulgars; it had been a constant and very ancient tradition. As already pointed out above, judging by the common Slavic terms (*pisat'* 'to write', *chitat* 'to read', *kniga* 'book', *bukva* 'letter', etc.), the Slavs had their script long before they relocated in new places. This common Slavic had a case system like Proto-Slavic and as the majority of modern Slavic languages still have. The Semitic language, judging by its secondary influence on Bulgarian and Macedonian, did not have a case system. Other attributes of this Slavic/Semitic linguistic interaction are the loss of the infinitive in both Bulgarian and Macedonian and the introduction of the

definite article. The infinitive, lost in both languages, is raplaced by the combination of the particle *da* with a verb in the 2nd pers. present sing.; e.g. Bulg. "*Da kradesh, ye grehota*", which means 'to steal is a sin', or literally: 'if/when you steal, it is a sin'. It is interesting that in the Slavic languages the word *da* does not mean 'if' or 'when'; but **de** has these meanings in Aramaic and Hebrew. In addition to the structure replacing the infinitive in Bulgarian, there is also a so-called 'shortened infinitive', which represents the verb root. Hebrew verbs have two infinitives: the first, called **shoresh** 'root', is seldom used, mainly for imperatives; the second is called **shem ha-po`al**, 'the name of the verb', and is more widely used. In our case, we are interested for the moment in the first form of the infinitive, since the Bulgarian language has the same verbal form (the root), sometimes used specifically for negative imperatives. Here we find one example of actual congruence--the root of Bulgarian verbs is identical with the aorist of the 2nd and 3rd pers. sing. (i.e. past perfect forms); and the root of Hebrew verbs is identical with the form of the 3rd pers. past sing. (in Hebrew there is no aorist, no aspect).

The Bulgarian definite article is also worthy of note. It comes at the end of a word, as a suffix. It is thought to have originated from the demonstrative pronoun *tot* (*ta, to, te*) 'that, those'. It can be attached to the adjective-attribute: *malkoto dete* 'this/that little child'. When considering this and some other grammatical structures, the concept of the Bulgarian definite article originating from the demonstrative pronoun may be called into question. For example, the following expressions: "*nachaloto na slavenskata pismenost*" ('the beginning of the Slavic written language') and/or "*deloto na bratyata Kiril i Metodiy*" ('the deed of the brothers Cyril and Methodius') sound somewhat strange when translated with demonstrative pronouns: 'this/that beginning of this/that Slavic written language' and/or 'this/that deed of these/those brothers Cyril and Methodius'. The above expressions are titles of scientific works and what we see here are probably neither definite articles nor demonstrative

pronouns, but rather constructs, called in Hebrew grammar **semikhut**--when one noun defines another, juxtaposed noun, expressing grammatical subordination, as in the possessive or genitive cases. A feminine noun defined in this manner frequently takes the suffix *-t*: **malkat Mitsrayim** 'the Queen of Egypt', **pissat niyar** 'a piece of paper', etc. Hebrew also has more complex constructs, in which, in addition to the appended *-t* suffix, the possessive pronomial suffix is also added according to the gender of the defining word (*-o* for masc. and *-ah* for fem.). Moreover, the preposition **shel** is also used with some of these constructs, with its possessive or genitive meaning: **mishpahto shel Moshe** 'the family of Moses' or **katavata shel `Ofrah** 'the article by `Ofrah', etc. Here we see a very close resemblance, if not congruence, to Bulgarian constructions of the type *"nachaloto na pismenost"*.

11

THE ADJECTIVE

Below, in Tables IV and V, are some comparative Hebrew and Slavic adjectival endings. Note that the singular forms may simply end in consonants.

TABLE IV--Singular

	Masc.	Fem.	Neut.
Hebrew	cons., *-i, -ae,-uy*	*-a,-it,-iya,-uya*	----
Mod. Slav.	cons., *-i/y,-yi, -oy*	*-a/-ya,-aya/-yaya, -yia*	-o,*-oye,-ye/ae,-aeye, -yeye*
Old Slav.	cons., *-yi*	*-a/ya, -aya/yaya*	*-o, -oye*

Examples: Heb. m. adjectives: גדול/*gadol* 'big', רוסי/*Rusi* 'Russian', קשה/*qasheh* 'hard, difficult', גלוי/*galuy* 'open,

revealed'. Heb. f. adjectives: גדולה/*gedolah* 'big', רוסית/*Rusit* 'Russian', גלויה/*geluyah* 'open, revealed'. Slav. m. adjectives: *byal* (Bulg. 'white'), *lep/lepi* (Sloven. 'handsome'), *slyapy* (Byel. 'blind'), *siniy* (Rus. 'dark blue'), *krasnyi* (Rus. 'red'), *molodoy* (Rus. 'young'). Slav. f. adjectives: *nova/novaya* (Rus., Ukr. 'new'), *rannya* (Ukr. 'early'), *rannyaya* (Rus., Ukr. 'early'), *slyapyia* (Byel. 'blind'). Slav. neuters: *byale* (Bulg. 'white'), *byelo/byeloye* (Rus. 'white'), *bile/bileye* (Ukr. 'white'). Old Slav. m. adjectives for 'new': *nov, novyi*; f. *nova, novaya*; neut. *novo, novoye.*

TABLE V--Plural

	Masc.	**Fem.**	**Neut.**
Hebrew	*-im, -e/-ei*	*-ot, -yot*	--------
Mod. Slavic	*-i,-yie,-y,-iie, -e,-ii*	*-i,-yie/yi,-y,-iie, -ye,-ii,-e*	*-i,-iie,-y,-yie, -a,-ii*
Old Slav.	*-i, -ii*	*-y, -yia*	*-a, -aia*

Examples: Heb. m. pl. adjectives: **gedolim, gedole/ei** 'big, large ones', **qale/ei** 'light-weight' (a construct form, in which the final *y* is often not pronounced, and therefore we can speak of two endings: *-e* and *-ei*). Heb. f. pl.: **gedolot** 'large', **penuyot** 'available'. Slav. m. pl. adjectives: *novy/novyie* (Rus.), *sini/siniye* (Rus.), *syni/synii* (Ukr.), *novi/novii* (Old Slav.), *zdrave* (Czech.). Slav. f. pl.: *novy/novyia* (Old Slav., Rus.), *novi/novii* (Ukr.), *lepe* (Sloven. 'good-looking'). Slav. neuters: *sini/siniie* (Rus. 'dark blue'), *syni/synii* (Ukr.), *novy/novyie* (Rus.), *lepa* (Sloven. 'beautiful'), *nova/novaia* (Old Slav.).

Besides the similarity in a number of Hebrew and Slavic endings, it is worthy of note that in both cases the short forms are more characteristic and the full forms are exceptional. Thus, of all the Slavic languages, only the eastern Slavic ones

(Russian, Byelorussian and Ukrainian) retain these full forms alongside the brief forms. In general, Hebrew has very few qualitative adjectives. The bulk of both the qualitative and relative adjectives are derivatives of other parts of speech with suffixes added, e.g. *-i* (m., sing.); *-it, -iia* (f., sing.); *-uy* (m., sing.) and *-uia* (f., sing.). The Hebrew adjectives **galuy/geluyah** 'open, revealed' should be compared to the Slav. *golyi/golaia* 'naked', which share both the same meanings and forms. Hebrew possessive adjectives are formed by means of the suffix *-i*. Note the Hebrew surnames, such as **Gabrieli, Malakhi, Gamli** and their Slavic analogues: Gavriley, Malakey and Gamaley (Ukr. Gamaleia or Gamaliia). The Ukrainian adjectival surnames: Bachiy, Bozhiy, Zhurbiy, Zerniy, Paliy, etc., are similar in their derivation to Hebrew adjectives, but they became substantives in the Slavic.

Now about Slavic patronyms and surnames ending in *-ich* (e.g. Dibich, Ivanovich, Kaspirovich, Michunovich, Tyshkevich, etc.)--these are relative adjectives, their suffixes coming from the Hebrew יוצא/*yotse* or יציא/*yatsi* meaning either 'coming out of, originating from' or 'descendant, son of, offspring'. The Slavic suffix *-yets* is a variant of the suffix *-ich*, with the consonants *ts/ch* exchanged; the meaning of these suffixes can be traced in the names of Russian characters found in popular *byliny*: Il'ya Muromets, who came from the town of Murom; Dobryna Nikitich, the son of Nikita; Alyosha Popovich, a descendant of a *pop* 'a priest'. Many Slavic patronymics and surnames contain both suffixes *-ov/-yev* and *-ich* together (e.g. Petrovich, Andreyevich). We have already discussed the former suffix--that it is a Hebrew pronominal suffix meaning 'his'; the latter comes from the Hebrew **yotse/yatsi,** and was translated accurately not so long ago by the Russians, as used, for example, in Gogol's comedy The Inspector, where a character introduces himself as: "*Pyotr Ivanov syn Bobchinsky*" (i.e. Pyotr, the son of Ivan,--the same as Pyotr Ivanovich).

In his work *Staroslavyanskiy yazyk*, 'Old Slavic Language', (pt.II, Moscow, 1951, p.71), A.M.Selishchev wrote: "The

feminine nouns with the suffix *-ota*, which were adjectival derivatives, represented the substantivisation of quality or property: *suhota* [dryness], *prostota* [simplicity], *dolgota* [length], *vysota* [height], ... *nishcheta* [poverty], *suyeta* [vanity]...". Notice that during the course of the transformations of certain Old Slavic elements, the Hebrew nominal and adjectival f. pl. suffixes **-ot** and **-yot** were preserved. Judging by some examples, the substantivised Slavic nouns, spoken of by Selishchev, were and still are used also in the plural: *suhoty* (Ukr.), *dolgoty, vysoty,* etc. Therefore, one cannot exclude the possibility that the suffix *-ot/-yot* was used for feminine plural nouns in former times by the Slavs as well as by the Jews. In the same book (p. 73), Selishchev wrote about Old Slavic words with the suffixes *-ost'* and *-oshcha*: "These were nouns close in their meanings to those with the suffix *-ota*, derived from adjectives...: *tihost' - tihota, teplost' - teplota* ...". Here the transition from Old Slavic forms to new ones is, obviously, expressed by a return to the initial, primordial forms, always preserved in spoken Slavic, interchangeable with those forms containing the suffix *-ost'*.

The Heb. f. sing. adjectival suffix **-it** has passed into Slavic languages unchanged, but it is used in all three genders and in both numbers: e.g. *domovit/-yi/-aia/-oie/-yie* 'thrifty'; *darovit/-yi/-aia/-oie/-yie* 'gifted'; *plodovit/-yi/-aia/-oie/-yie* 'fruitful'; etc.

The Hebrew pronominal suffixes for the singular: **-ni, -ani, -eni** and for the plural: **-an**, which signify relativity or possessiveness, have the following analogues in Old and Modern Slavic languages: *-en (choren/chernyi* 'black'*), -an (kozhanyi* 'leather'*), -yann (derevyannyi* 'wooden'*), -yan (glinyanyi* 'clay'*),* and *-in (sestrin* 'of a sister'*).*

While forming the comparative and superlative degrees in Slavic adjectives, the important role belongs to the suffixal element *-sh (staryi* 'old' - *starshe, starshiy* 'older'- *stareyshiy* 'oldest'*).* Selishchev (Ibid., p. 132), having noted the great antiquity of this form, indicated the corresponding suffixal

elements in the Latin comparative degree (*-ios, -ius*). Though it is possible that this correspondence is coincidental, this is unlikely to be the case. Anyway, one cannot explain this correspondence by the Latin influence on Old Slavic, since these two languages never entered into serious, lengthy contact. It is, however, appropriate to speak here of the ancient influence of Semitic languages (Phoenician and Hebrew) on both the Latin and the Proto-Slavic. Assuming that the Slavic suffixal element *-sh* represents the original Hebrew prefixal conjunction **she-** 'than', we can see that any Slavic adjective (or adverb) containing this suffix is a comparative construction: Rus. *starshiy* 'older, senior' (older than somebody or in a higher position); Rus. *mladshiy* 'younger than...', etc. In Hebrew the degrees of comparativeness of the adjective are formed by using the prefixed conjunction **me-/mi-** 'than' (equivalent to and perhaps, in the past, interchangeable with the Heb. conjunction **she-**): e.g. **matoq mi-devash** 'sweeter than honey'; **ha-qatan mi-banav** 'the youngest of his sons'.

The prefix *nai-/nay-* is used when forming the superlative degree of Slavic adjectives; this is a modified version of the Hebrew word דַּי/*dai/dei* 'enough, much, many'. There are also idioms including this word, in which it is translated as: 'more than enough, more than necessary, endlessly', all expressions of the superlative degree: **dai ve-hoter; mi-dai; `ad beli dai.** The prefix *nai-* is used in almost all Slavic languages and also existed in Old Slavic. It is, therefore, very ancient and was in use even before the Slavic languages and peoples became divided. In Old Slavic, Old Russian, etc., there is a word *dei* 'many, enough'. The Hebrew **dai** accepts the form **dei** in combination, so the phonetic and semantic similarity of the Slavic prefix *nai-* and the Slavic word *dei* may be considered variants of the Hebrew **dai/dei**.

In Greek and Latin we find the words: *nae, ne, nei*, which are close in form to the Slavic prefix *nai-*, but the discrepancy meanings precludes any relationship--these words mean 'yes, truly, indeed'.

12

THE NUMERAL

Some Slavic numerals are borrowed from the Hebrew, such as the root of the word *odin* 'one', from the Heb. אחד/*ehad* 'one', with the addition of either the Heb. pronominal suffix ***-aenu/aeni*** or the Aramaic suffix ***-in***, used frequently in Hebrew words. It is also possible that we are dealing here with a tautology, that the two synonymous words from the different languages (Hebrew and Slavic) are simply related. In some Slavic languages we find the following words: *yena* (Upper Lus. 'only, sole'), *yana* (Lower Lus.), and *yena/yeno* (Sloven.). They might well be the second component of the word *odin*, which may have initially meant 'only one'. In one Ukrainian nursery rhyme we find the composite *"odyn-bodyn"*. The second word seems to be Hebrew בודד/*boded* 'lonely', and the sense of this whole combination is 'one alone'.

The origin of the initial yotized vowel in the Slavic words *yedin, yedinyi,* and *yedinstvennyi* is traced to the Hebrew words יחיד/*yahid, yehidi* 'only, sole', **yehidah** 'unit' and **yehidut** 'singularity, uniqueness, solitariness'.

In Hebrew, for the notion 'two', along with the words **shnayim/shtayim, shne/shte**, in composite terms of the type 'two-humped' or 'two-faced', the prefix **du-** is also used: e.g. **du-qrav** 'duel'. By the prevalence of this numeral in many Indo-European languages (Hattish, Old Indian, Greek, Latin, Gothic, English, German, etc.), it may be considered to be integrally Indo-European; however, in Hebrew, in addition to the pure root, there are also a number of derivatives (some borrowed by certain Slavic languages): דוד/*dod* 'uncle', 'beloved, close-friend'; **yadid** 'male friend'; **dodah** 'aunt'; m. **dodan,** f. **do-danit** 'cousin'; **dodim** 'love, love-making'; ידד/*yadad* **(hityaded)** 'to befriend'; **yedidut** 'friendship'. Obviously, the initial word and its derivatives were Semitic and entered

Indo-European languages at different times under various circumstances.

We find a similar case regarding the numeral 'six' - also widely spread in Indo-European languages, while in Hebrew, besides the root, there are verbal derivatives meaning 'to multiply or divide by six' (שישה/*shishah*), pointing to the Semitic origin of this term as well. The Slavic form of this numeral (*shest', shist',* etc.) is extremely close to the Hebrew form **sheshet**, obtained from the root **shesh** in a construct form: e.g. ששת ימים/*sheshet yamim* 'six days'.

The numeral 'seven', common in Indo-European languages, is also of Semitic origin, judging by the presence of Hebrew nominal and verbal forms: שבע/*shibba`* 'to multiply or divide by seven'. The Slavic term *subbota* 'Saturday' was borrowed from Heb. שבת/*Shabbat*--from the Biblical 7th day of Creation, the Sabbath and the Heb. numeral שבע/*sheva`* 'seven', **shevi`i** 'seventh'. The Slavs apparently also observed their Sabbath day on Saturdays, like the Jews, until their conversion to Christianity, explaining Slavic terms such as *svyato* 'holiday', *svyatoy* 'holy, sacred, saint', etc., containing this Hebrew root.

In addition, the Slavic personal names *Svyatoslav* and *Svyatopolk/Svyatopluk* are remotedly connected with the term *svyatoy,* but directly related to the term **Shabbat**-*svyato.* The first name, *Svyatoslav,* means 'a quiet or peaceful holiday' (a wish or greeting), similar to the Hebrew שבת שלום/*Shabbat shalom,* literally 'Sabbath peace' and שבת שלו/*Shabbat shalev* 'tranquil Sabbath'. The second name, *Svyatopolk,* is translated as 'born on a holiday/Saturday'. The Hebrew פלוג/*pillug* means 'separation' and notice the Ukr. noun *pology* 'childbirth'; so the meaning of this name has nothing to do with *svyatost'* 'sanctity', or *slava* 'fame', or *polki* 'regiments', but rather with the time of birth.

It seems that both the Slavic and Germanic peoples knew and used the Hebrew numeral **sheva`** and also its alphabetical designation **zayin** (being the 7th letter in both the ancient and modern Hebrew alphabets). We find Rus. *sem'* (Old Slav. *sedm',*

Ger. sieben, and Eng. seven). The parallel use of both terms (**sheva`/zayin**) to mean the numeral 7 might have resulted in the Slavic and Germanic variants. Note that the Glagolitic *zhyvete* and Cyrillic *zemlya* share the same numerical meaning. As described above, the Glagolitic *zhyvete* is a ligature composed of two Old Hebrew letters **zayin**; therefore, graphically, semantically and phonetically, there is no doubt of the connection between them. A similar connection can easily be seen in the case of the Cyrillic *zemlya,* despite the fact that the *Kirillitsa* is a fairly late alphabet and more related to the uncial Greek script.

The Slavic numeral *vosem'* 'eight' is composed of the previous numeral *sem'* and of the Hebrew preposition **be**, having many meanings, and borrowed by the Slavs in the forms: *v, vo, u, po,* etc. The Slavic *vosem'* means 'after seven' or 'at/about/near seven'.

Regarding the number *dyevyat'* 'nine', we find that the Slavs used a letter, in fact a Hebrew letter, to designate this numeral, at least in their spoken language. The ninth letter of the Hebrew alphabet is **tet**, thus given the numerical value of 9. The transformation **tet**-*dyevyat'* obviously took place when counting out loud, likening nine to the consequent non-Semitic designation for ten, *dyesyat'*.

Some popular Russian folk-expressions (e.g. "*tridyevyat' zemel'*", 'three times nine lands') prompted A.I.Sobolevskiy to suppose that, in ancient times, Russian numeration was not decimal, but by nines. There is a parallel method of numeration detected in Hebrew tradition, found in the system designating the chapters and verses of the Hebrew Bible. Hebrew numeration is ancient, literal and was probably used long before it appeared in written Biblical texts in the 13th century. Prior to this, the Bible had no pagination, versification or numeration at all. This literal Hebrew system preserves some very interesting, archaic elements, including traces of counting by nines, although it is a decimal system. We can see two irregularities in this numerical system--for the numerals 15 and 16--rather than

following the common rule and composing them of two letters each, **yud** and **hey** to add up to 15 and **yud** and **vav** to make 16, fifteen is written as **tet-vav** and sixteen as **tet-zayin**. These exceptions are explained by saying that since the combinations **yud-hey** and **yud-vav** are abbreviated forms of the tetragrammaton (the sacred name of Yahweh), Jews prefer to avoid inappropriate uses of God's name, as thus the change was made. However, this interpretation answers only one part of the question. It does not explain why combinations with the number 9 **(tet)** were chosen, rather than combinations with eights **(het)** or sevens **(zayin)**. And finally, consider the fact that the number 7 was widely used both in Hebrew tradition and in Slavic folklore; that seven was a sacred, perfect number, symbolizing the Creation, the week, agricultural cycles, etc. in Jewish tradition; and yet, apparently, the literal numerals for 15 and 16 indicate that nine, not seven, was the forgotten, pre-decimal basis for counting.

The word *sorok* 'forty', used by the Russians and Poles in ancient times, meant a bunch of forty sable fells (cf. *Aetimologicheskiy slovar' russkogo yazyka*, 'Etymological Dictionary of Russian' by M.Fasmer, 1986, v.III, p.722). The Hebrew verb **סרג**/*sarag* means 'to weave, bind'. The passive form of this verb is **surag** or **sarug** 'woven, bound'. This would appear to be the source of Slav. *sorok.*

There are signs of the parallel use of the ordinal numeral 'first' by the Semites and the Slavs (*pervyi).* In Sanskrit we find *purvam* 'earlier, before, previously'; Old Ind. *purvas* 'front, former, first'; and in Hebrew **בראש**/*ba-rosh/be-rosh* 'at the head of, first of all' (as in the Book of Genesis, **בראשית**/*be-reshit* 'in the beginning'). The Russian idiom, including the borrowed term, "*v pervuyu golovu"* 'for the first head', is the literal translation of the Hebrew phrase **בראש ובראשונה**/*ba-rosh u-va-rishonah* 'first of all', or literally, 'first in both time and place'. This clumsy Slavic translation, which became a figurative expression, was produced by people who knew the literal meanings of the Hebrew words **rosh** 'head' and **rishon**

'first', both based on the same root, however they were unaware of the additional meaning of **rashi** 'main, principle'. But in other cases (while forming the adjectives *glavnyi* and *golovnoy* 'main'-from Rus. *golova* 'head'), this was already known. It is not accidental that Slav. *pervyi* 'first' (Ukr. *pershiy*, Pol. *pervshiy*, etc.) and the Hebrew **rashi** all derive from the Hebrew word **ראש**/*rosh* 'head'.

Some related Hebrew expressions (e.g. **ba-rishonah** 'in former times'; **ba-rosh** 'first of all'; and **be-reshit** 'at first') were borrowed by the Slavs virtually as is, maintaining similar forms and the same meanings. For instance, the Old Slav. *prisno*, usually translated as 'always' should really be translated as 'as has always been', and the Old Russian expression "*nynye, i prisno, i voveki vekov*" should be read to mean 'now, in former times and forever'. Bulg. *perezh*, Rus. *prezhde*, Ukr. *pershe/peredshe*, etc. also has the same origins. Thus, we can conclude that the Slavs used Semitic terms alongside the Indo-European *purvam/purvas*.

The Slavic word *boroshno/brashno* 'meal' (Old Slav., Rus., Ukr., Bulg., Serbo-Croat., Sloven, Upper Lus., Lower Lus.) may also stem from the Heb. **ba-rishonah** 'the first, the main thing'.

The Slavic ordinal numeral *vtoroy* 'second' (Old. Slav. *vtor*, Bulg. *vtori*, Byelorus. *vtory*, Pol. *vtory*, Upper Lus. *vutory*) also appears to have a Semitic source--the Heb. **בתור**/*ba-tor* 'in turn, next in line, sequentially'. Often Slavs prefer the term *drugoy (drugiy, drugi)* for this; here again, the Hebrew root **דרג**/*darag* means 'to arrange according to gradations, to rank'; **darug** or **hadragati** mean 'step-by-step, gradual, graduated, successive'. Simultaneously we have the Slavic expressions "*drug druga*" ('each other'), "*drug drugu*" ('one to another'), and "*drug za grugom*" ('one after another') also describe sorts of physical relationships, in particular, their sequential layout. For example, the semantic link between the Heb. Term **tor** 'queue' and **dargah** 'stage, degree, phase' allows us to detect the same link between the Slavic terms *vtoroy* 'second' and *drugoy* 'other',

similar, both phonetically and semantically.

13

THE PRONOUN

It is commonly accepted that the Slavic personal pronoun *on* 'he' comes from the same Indo-European root as Old Ind. and Avest. *ana* 'this'. But if we study the forms and meanings of the Hebrew word און/*on* 'offspring, descendant, semen; manliness, force, power', we find the definition of the man's role as progenitor, bread-winner, and defender. Jewish families rejoice at the birth of a son and no doubt use the words בן/*ben* 'son', הוא/*hu* 'he' and און/*on* (as above) in celebration. All the above were borrowed by the Slavs (the man's name *Ivan/Yan*, the term for male sex organ, and the pronoun *on/yon/vin*, etc.). The extremely wide use of the personal name Ivan amongst the Slavs is not sufficiently explained by the adoption of the name of John the Baptist (in Heb. Yohanan ha-Matbil), as was the case in other nations that adopted Christianity (where this name is no more common than other Biblical and non-Biblical names), but rather due to the enthusiasm with which they welcomed the birth of a son. The Slavic name *Ivan* comes from the Hebrew expression of hope and joy, the expletive יחי הבן/*yehi ha-ben* 'long live the son!'. When the Slavic languages diverged, the sequence *ben-bin-vin-von-on-yon-yan* became altered phonetically, the phonemes *b/v* interchanging, sometimes disappearing from the beginning of words, vowels interchanging, and endings being added according to gender and number. This is quite significant, since all the rest of the Slavic personal pronouns follow *on* 'he', the first and simplest form (3rd pers. sing.)--*ona* 'she', *ono* 'it', and *oni* 'they'. Notice that the addition or loss of the initial phoneme *v* is also observed in other cases with particles (Rus. *vot* 'here, there' and Ukr. *ot*; Rus. *von* 'there, over there' and Ukr. *on*).

When comparing the forms of Slavic pronouns *on, ona, oni* in oblique cases with the endings of adjectives in the same cases, the great similarity, if not congruence, is clear. We see the same similarity when comparing these forms above with the Hebrew pronominal suffixes which are added: to nouns (to designate belonging or possessiveness); to verbs (to designate the subject or object of an action or a conjugation); to numerals (to designate persons): e.g. **sheloshtenu** 'the three of us'; **sheloshtam** 'the three of them'; and to prepositions and particles (to obtain oblique forms of pronouns). The Hebrew adjectives are the exceptions in this respect--they do not take pronominal suffixes. Some examples of Russian pronominal and adjectival declensions and their corresponding Hebrew pronominal suffixes are given in the table below for comparison. The exceptions for the pronouns *on* and *oni* and the adjectival suffixes in the instrumental case are interesting. Here the Slavic forms are none other than the Hebrew preposition עם/*`im* 'with' in combination with pronominal suffixes: **`imo** 'with him' and **`imam** 'with them'.

In the Table VI given below, we can clearly see not only the origin of the Slavic possessive pronouns *yego* 'his', *yeyo* 'her' and *ih* 'their', but also the case forms of the Slavic personal pronouns: *on* 'he', *ono* 'it', *ona* 'she', *oni* 'they', and also of the case endings of Slavic adjectives--all from Hebrew pronominal suffixes.

As for the Hebrew pronominal feminine suffixes, such as **-hen, -ekhen, -ot,** etc., they also became the suffixes of Slavic adjectives or past and present participles, for example, *zdorovennyi, hozyaystvennyi, derevyannyi, pilenyi, gorbatyi, shcherbatyi,* etc.

The interrogative and relative pronouns *kto* (Ukr. *hto*) 'who' and *chto* 'what, that' are also borrowed. Both of them are composites: the first of the Heb. **hu** 'he' and the Aramaic **de** 'which'; the second of Heb. **she** 'that' with **de.**

In a number of Slavic languages, the interrogative and relative pronoun *kakoy* 'what' replaced a more ancient form

TABLE VI

	CASE	Rus. pron.	Rus. adj.	Rus. adj.	Heb. pron. suffixes
Masc. Sing.	Nom.	*on* 'he'	*siniy* 'dark blue'	*krasnyi* 'red' *bol'shoy* 'big'	-i, -ay, -yay
	Gen.	*yego*	*sinego*	*krasnogo*	-av*, -iv, -ehu, -ihu, -ahu, -aha, -uha, -o
	Dat.	*yemu*	*sinemu*	*krasnomu*	-am, -amo, -amohu
	Acc.	*yego*	*sinego/iy*	*krasnogo/nyi/ oy*	-av, -ehu, -ihu, -ahu, -uhu
	Instr.	*im/nim*	*sinim*	*krasnym*	`imo 'with him', -am, -yam, -hem
	Prep.	*nyom*	*sinem*	*krasnom*	-enu, `imo
Fem. Sing.	Nom.	*ona* 'she'	*sinyaya*	*krasnaya*	-a, -ya, -iha
	Gen.	*yeyo, yeya*	*siney*	*krasnoy*	-eha, -a, -ya, -yo, -eya
	Dat.	*yey*	*siney*	*krasnoy*	-eha, iya, -ya, -yo, -eya, -ena
	Acc.	*yeyo, yeya*	*sinyuyu*	*krasnuyu*	-iya, -uya, -ya, -yo, -eha,
	Instr.	*yeyu*	*siney/eyu*	*krasnoy*	-eha, -u, -y, -eya
	Prep.	*ney*	*siney*	*krasnoy*	-eha, -y, -ey, -eya
Plural	Nom.	*oni* 'they'	*siniye*	*krasnye*	-ay, -ey, -eha, -ey, -eya, -im
	Gen.	*ih*	*sinih*	*krasnyh*	-ekhem, -ayikh, -ehem, -ekh, -ekha
	Dat.	*im*	*sinim*	*krasnym*	-ekhem,-am,-amo, -em, -im, -um
	Acc.	*ih*	*siniye/ih*	*krasnye/nyh*	-ekhem, -ikh, -ekh, -ayikh, -ukh
	Instr.	*imi*	*sinimi*	*krasnymi*	-am, -em, -im, -um, -emo, -umu
	Prep.	*nih*	*sinih*	*krasnyh*	-ekh, -ayikh, -ukh, -eykhem

***Note:** This Hebrew suffix (and some others) is written with a **yud** as י, but this **yud** is no longer pronounced, though it may have once been read as in the Slavic surnames: *Kunyayev, Berdyayev, Solovyov*, etc.

akiy/aekiy (cf. Ukr. *yak* 'how', *yakyi* 'what', *yaka, yake, yaki*), coming from the Heb.איך/*eykh* 'how'. The Slavic forms *kak* 'how', *kakoy* 'what' and the like originate from the Hebrew כך/*kakh* 'so' and **kakhah** 'as such; in this manner'.

The Slavic *tak* 'so', *takoy* 'such', etc. originate from the Heb. תוך/*tokh* 'midst, center, inside, contents';מתוך/*mitokh* 'from, out of, because of'. Perhaps these forms are sometimes interchanged because they were often used in close conjunction in common expressions and idioms, such as: *takoy-syakoy, kak tak, tak kak,* and so on--just as the Heb. words **tokh** and **kakh** are juxtaposed in the Heb. expression **mitokh kakh** 'therefore, it follows that'. Or perhaps *kak* and *kakoy* actually came from the Heb. prefix **ke-** 'like, as' and **eykh** 'how'. In any case, the origin of the ancient Slavic forms *aky/oky/yako* and Ukr. *yak* 'how' from the Heb. **eykh** is certain.

The Rus. pronoun *skol'ko* 'How many? How much?' and the Old Slav. *kol'ku*, for example, come from the Heb. **kol kama** or **kol kakh** 'every so many; so much'. The source of the initial phoneme *s* is the preposition 'about, approximately', according to Fasmer's assumption.

The demonstrative pronouns *aetot, aeta, aeto* 'this', *aeti* 'these' come from the Heb. particle **et,** which is put before a definite, direct object, i.e. both the form and the meaning of this particle correspond to the Slavic demonstrative pronouns. More ancient Slavic forms of the same pronouns *sey, sya, se, sii* (cf. Ukr. *tsey, tsya, tse, tsi/tsii*) come from the Heb. pronoun זה/*zeh* 'this'. The pronouns *tot* 'that' (m. sing.), *ta* (f. sing.), *to* (neut. sing.) and *te* 'those' (pl.) come from the Heb. pronouns **oto** 'that, the same' (m. sing.) and **otah** (f. sing.), and also correspond to the Ukr. ones *otoy* 'that' (m. sing.), *ota* (f. sing.) and *oti* 'those'(pl.).

The Slavic defining pronouns *ves'* 'all, the whole of' (m. sing.), *vsya* (f. sing.), *vsyo* (neut. sing.), *vse* (pl.) and their derivatives *vsiakiy* 'any, every', *vsiudu* 'everywhere' cannot be attributed to Indo-European parentage, in spite of the presence in Avestan of the close analogue *vispa.* The Hebrew words and

expressions: **zeh hu** 'that is all, that is it'; **ve-ze hu** 'and that is all, that is final'; **ze hu ze** (the same) are closer to the Slavic forms. In particular, we can see the use of the Heb. preposition **ve** (the character **vav**) from the expression **ve-ze hu,** pronounced either as *v* or as *u*, both in the Ukrainian variants for 'all': *use, uves', usya* and in the Rus. variants *ves', vsya, vse* (wich also appear in the Ukrainian). The Heb. expression **ze-hu ze** 'that is all' coincides with both the phonetics and semantics of the Ukr. expression *tse use*, with slight modification.

It seems that the Slavs also knew the Hebrew word כולם/*kulam* 'all of them, everyone' (m.), which is retained in the Russian saying: *"Vali kuliom, potom razberiom."* This was understood as a command, frequently heard in cases of migrations and wars: "Lump everything together; we'll take it later", which is correct, but the word *kuliom* per se is often mistaken for *kul'* 'sack' and then this saying is mistranslated as: "Pile everything up like sacks..." People are often said to "Fall like a sack (*meshkom*)", but here the reference is to belongings, or weapons, or loot. Note that the soft *l* in the Heb. **kulam** might easily be rendered as **kulyam**, and lead to the confusion with *kul'* 'sack'..

The Slavic interrogative pronouns: *chey, ch'ya, ch'yo, ch'i* 'Whose?' (Ukr. *chiy, chiya, chiye, chii*) are very similar in meaning and form to the Heb. verb שייך/*shiyyekh* 'to belong to, ascribe to, concern'. When asking in Hebrew whether something belongs to someone, the verb might be used alone--**Shayyakh?**--which might have become an interrogative pronoun over the course of time.

The Slavic pronoun *kazhdyi/kazhnyi/kozhnyi*, etc. 'each, every' (Old Slav., Old Rus., Rus., Ukr., Czech, Slovak, Pol., Upper Lus., Lower Lus.) comes from the Heb.שנה /*shanah* 'to repeat, reiterate, study', שנוי/*shanuy* 'repeated'. The latter was borrowed in combination with the article **kha-** or with the conjunction **ke-** , both meaning 'as, like'.

The Slavic pronouns *sam/samyi/samo/same*, etc. 'itself, its very own; namely' (Old Slav., Old Rus., Ukr., Bulg., Rus.,

Byelorus., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.) could come from the Indo-European root meaning 'equal, identical, common, similar' or from the Semitic root meaning 'self' ('myself, yourself', etc.). *Samo-* is a component of a number of Slavic words: *samovidets* 'witness', literally 'who saw for himself'; *samoderzhets* 'autocrat'; *samodur* 'willful and stupid'; *samosud* 'mob law'; etc. The Hebrew words עצמי/*`atsmi* 'myself', עצמו/*`atsmo* 'himself' and עצמאי/*`atsma'i* 'independent, self-sufficient' all contain the same root as the Slavic examples above. The Hebrew words **`etsem** and **`itsum,** meaning 'basis; essence' are from the root עצם/*`etsem* 'bone'. **`Atsmi** 'myself' is literally translated as 'my bone; my essence'. It is interesting to compare the Hebrew word **`etsem** with the Ukr. *same, a same* 'namely' and with the Russian expression/tautology *samaya sut'* 'the very essence'. It is also worth recalling the nickname of the Galician Prince, Yaroslav Osmomysl (12th cent.). The philologists never could explain it, making do with Karamzin's interpretation (*Istoriya gosudarstva Rossiyskogo*, 1988, v. III, n. 267): "In that sense it seems that his mind replaced 8 others." No more, no less. But let us address the Hebrew etymology: **`atsmo** 'himself', **`atsma'i** 'independent' and מושל/*moshel* 'ruling, governing', i.e. *Osmomysl* refers to an independent ruler, an autocrat. This corresponds to the characteristics of Prince Yaroslav in The Lay of Igor's Host, where the Grand Duke of Kiev speaks of him as a mighty sovereign, but not a word about his unusual wisdom. The following phrase from the same source is addressed to Yaroslav: "You open the gates for Kiev." Karamzin interpreted this to mean: "You allow into Kiev only those whom you want." This is arbitrary, determined by force, not consideration. Yaroslav's wisdom is mentioned in the Kievan Chronicle (1187), but very briefly: "The Prince was a wise man and eloquent." We may accept this to be true, but he was neither 8-headed nor 8-minded. In Russian proverbs and sayings, the number 7 is preferred, not 8; therefore extraordinary men or pretenders are described as such: "if he has a 7-inch forehead". When reading The Lay of

Igor's Host, a stylist may be puzzled by the location of the nickname *Osmomysl* in the expression: "*Galichky Osmomysle Yaroslave*"--between the attribute and the name, whereas, if it were a normal nickname, it should come after the name, e.g. *Alexandr Nevskiy, Ivan Kalita, Dmitri Donskoy, Ivan Groznyi,* etc. So we can conclude that *Osmomysl*, in our example, is not a nickname at all, but rather some obsolete form of title (e.g. ruler, sovereign, tsar, etc.).

14

AUXILIARY WORDS

Many Slavic prepositions are based on Hebrew roots:

v/vo 'in' comes from the Heb. ב*/ba-/be-/bi-*, which has many meanings, in particular 'by' (Slav. *po*; e.g. Rus. *po doroge* 'by road' parallels the Heb. בדרך*/ba-derekh* 'on the road'.

vmesto 'instead' is a composite preposition consisting of *v* (Heb. ב*/b-* and of *mesto* 'place' (from the Heb. שטח*/shetah* 'surface, area'; **mishtah** 'even place, flat area'; **shatah** 'to spread, lay out, unroll'; yielding the Slavic forms: *mesto* 'place', *most* 'bridge', *mostit'* 'to pave', *mostovaya* 'wood-block road', and *misto/mesto/myasto* 'town' (Ukr., Czech, Slovak, Pol., Upper Lus., Lower Lus.).

vokrug 'round, around' is a composite consisting of *vo* (Heb. **be-**) and of *krug* 'circle' (Heb. חוג*/hug*); the phoneme *r* obviously appeared due to the influence of the Indo-European terms: *ring/hring* 'circle, ring'.

krome 'except, besides' consists of the Heb. definite article **ha-** (or the conjunction **ke-** 'like') and of the Heb. noun רמה*/ramah* 'high place, raised area'; so the Russian term *krome* means literally 'above, beyond, over, to a certain level'.

mezhdu 'between', Ukr. *mezhi, mizh*--from the Heb. מצר*/metser* 'boundary, bound, border' and **metsar** 'a narrow pass,

tight place, stricture'.

nad 'above, over'--from Heb. נד/*nad* 'embankment, hill'.

pered 'before, in front of' (other Slavic forms: *prezhde, perezhe, perezh, prize, perizhe)*--from Heb. **be-** and **ratsuf** 'directly following, immediately after, sequential'; רצף/*retsef* 'continuity, succession, sequential arrangement'.

posle 'after' (Old Rus. *posledi*)--from Heb. ב/*be-* and שריד/*sarid* 'remnant, remainder, residue; trace', so the Rus. term really means 'in the wake of'.

posredi/sredi 'in the middle'--from Heb. בצרדה/*be-tseredah* 'in the middle'; the Slavic terms: *sreda* 'Wednesday'; *seredina* 'middle'; and *serdtse* 'heart' are also from here.

skvoz' 'through' (Sloven. *skoz'/skozi*)--from Heb. קצה/*qatseh* 'edge'; Heb. **mi-qatseh el qatseh** 'throughout', adj. meaning literally 'from end to end'.

Some of the borrowed conjunctions:

a--from Heb. **akh** 'but, however, only'.

donelezhe/donezhe (Old Slav., Old Rus. 'until, till')--contain the Heb. עדין/*`adayin* 'still, in the meanwhile'.

yezheli/yesli 'if'--a combination of Old Slav. *ache/ashte/ashche/yezhe/ozhe* from Heb. אשר/*asher* 'like, that/which, when' with the Heb. אילו/*ilu* 'if'.

zane (Old Slav. 'as far as, since')--a composite conjunction from Heb. זה/*zeh* 'this' and יען/*ya`an* 'as, since, because'.

i 'and'--Heb. **va/ve/vi/vo**; in Old Rus. and Czech we find *a* instead of *i* (in The Lay of Igor's Host: "*Knyazem slava a druzhine*"--"Glory to the princes and to the troops!").

no/an/ano 'but'--from the Hebrew verb נוע/*nu`a, na`, heni`a* 'to move', as in the Heb. expression **heni`a rosho** means 'he shook his head as a sign'; the Slavic interjections used when riding a horse: *No! Nu!* meaning simply 'Move! Go!' also come from the Heb. **nu`a**.

ili 'or'--is from Heb. אלא/*ela* 'but, however, only', as are Ukr., Pol. Czech *ale* 'but'.

poka 'while, until, till, so far'--a conjunction formed from the the Heb. ב/*be-* 'in, by means of, with' and the Heb. כה/*koh* 'so, thus, now, the present situation', i.e. this Rus. conjunction actually means 'currently, thus far'.

hotya 'though, although' (Ukr. *hoch,* Old Pol. *chocia*, Pol. *chociaz*)--a concessive and adversative conjunction, stems from the Heb. חוץ/*huts* 'except for, excluding'.

inache 'or else, otherwise' is from the same source as Ukr. *inshe* 'other'--from Heb. שונה/*shoneh* 'different, distinct, other' read in reverse.

ibo 'for, because of, since'--composed of *i* (Heb. **bi-/vi-**) and Heb. ב/*be-/bo-* which also means 'for some reason, due to'.

Some of the borrowed particles are:

avos' -- the Russian expression: *avos', na avos'* - , In hopes of good luck by chance' -- from the Heb. word אפס/*efes* 'zero, naught, nothing' and the expression: **be-efes yad,** literally, 'without a hand', meaning 'effortlessly'.

b, by (Slav. particle used to form the subjunctive mood)--from the Slavic verb *byt'* 'to be', coming from the Heb. לבוא/בא/*lavo/ba* 'to come, arrive, happen, take place'; the past conditional (subjunctive mood) in Hebrew is formed by using the synonym **lihyot/hayah** 'to exist, be, become, happen, remain' (e.g. **hayiti nose`a** - 'I would travel'); obviously, both these synonyms were once used in Heb. for subjunctive mood and the Slavs adopted the form using **lavo/ba.**

von, vona (Ukr. *on, gen-gen*) 'there, over there' is a result of Heb. הנה/*hineh/henah* 'here, over here'.

da Rus. 'yes'; the Hebrew words דעה/*de`ah* 'opinion, concept' and דעת/*da`at* 'knowledge, understanding, comprehension' are parts of many idioms expressing affirmation, consent or satisfaction, such as: תמים דעות את/עם/*tamim da`ot et/`im*...'fully in agreement with...'; על דעת/*`al da`at* 'with someone's full knowledge, consent'. The Hebrew word הודאה /*hoda'ah* 'admission, acknowledgment, consent' is also close to

the Slav. *da* 'yes' and the Ukr. *zgoda* 'consent', *godyty* 'to please, gratify' and the Czech *godny-negodny* 'obedient-disobedient' as well.

Adding negation to the idioms above provides the Slavic *da* with a negative or oppositional meaning 'but'. The particle *da* in the expressions *da zdravstvuyet* 'Long live...!' and *da sginet* 'Let him rot!' appears in Old Rus., Rus., Bulg., Serbo.Croat., Sloven. and Pol. and comes from the Aramaic **de-** or the Heb. כדי/*kede* 'in order to, so that'. The Slavic conjunction *da* 'and' (Old Slav. *ide*, Ukr. *ta*) comes from the Heb. עוד/*'od* 'more, some more, additional'.

dazhe 'even'--from Heb. לא די ש-/*lo day she* 'it's not enough that...' and the same expression without the negative particle **lo**: די ש/*day she-* 'enough that'. Heb. די/*day* 'enough' (sometimes pronounced as **dey)** is seen in Old Russian texts as *dei* 'enough, many'.

zhe/zh is an intensifying particle coming from the Heb. זה/*zeh* 'this, here, already'; Rus. adverb *uzhe* 'already' (Ukr. *vzhe*) also come from expressions such as: זהו זה/*zehu zeh* 'that's it, over and done with' and וזהוא/*ve-zehu* with the same meaning.

-ka/-ko/-ki (Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Upper Lus., Lower Lus., Kash.) is the intensifying particle used to soften a command or request made with verbs in the imperative mood; this derives from the Heb. הא/*he* or הנה/*hineh* 'lo, behold, here, take it!' Ukrainians soften commands using the particle *-no* (e.g. *vis'my-no* 'just take'; *day-no* 'just give me'), which comes from the Heb. **hineh na** 'please take it'. The Slavic particle *na* 'here, here you are, take it' (Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Slovak, Czech, Pol.) also comes from Heb. **hineh** 'Take it!'.

li/l'/ali/ili/oyli (Old Rus., Rus., Ukr., Byelorus., Old Slav., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.) is a particle used in questions and relative clauses; it comes from the Heb. אולי/*ulay* 'maybe, perhaps, if possible'.

nye/nyet 'no, not'. Along with similar Indo-European negatives (Old Ind. *na*, Avest. *nava*, etc.), the presence of the

ancient Hebrew form אין/*eyn* 'there is not, not, none, no' (איננו/*eyneni* 'I am not, I do not') is meaningful. We have already discussed above the Hebrew roots נט /*nat, nut* 'to shake, nod' and נע/*na`, nu`a* 'to move'. Also the Heb. נטול/*natul* 'without, deprived of, devoid of' (**netul hayyim** 'lifeless') precedes and is very close to the Slavic forms *nyet, nyetu, nyetuti, nyetut'*. However, it is difficult to accept that there were no negative particles in Slavic languages before their contact with the Semites; one can posit that certain Semitic forms must have been borrowed, assimilated into the Slavic and eventually replaced the original Slavic negatives.

BORROWED INTERJECTIONS AND INTERROGATIVES

A!, Aga!, Ah! (expressing surprise, irony or gloating)--from the Heb. אכן/*akhen* 'really, indeed, certainly, all the same, however, but, yet'.

Atu! (call to the hounds)--from Heb. חטף/*hataf* 'to catch, to hurry'; imper. pl. **hatfu !**

Ba! (at someone's unexpected appearance; Bulg., Serbo-Croat., Rus.)--from Heb. בא/*ba* 'he came'.

Bats! 'Bang!' (Rus., Ukr., etc., exclamation at the moment of a sudden blow or fall)--from Heb. בצבוץ/*bitsbuts* 'sudden appearance of something, bursting out, seeping out'.

Brys! (Rus., Ukr., etc. a cry to drive away cats)--from Heb. בריצה/*be-ritsah* adv. 'running'; Rus. *proch'* and Ukr. *prich'* 'Go away!' are also from this.

Byrya-byrya! (Bryansk district), *pyr'-pyr'* (Kursk, Ryazan' and East Russia) when calling the chickens and turkeys to feed--from the Heb. בר/*bar* 'grain, staple food, wheat' and בריה/*biryah* 'food'; Old Slav., Old Rus., Rus., Bulg., Serbo-Croat., Sloven. *pir* 'feast, banquet' also comes from this.

Kis-kis! (Rus., Ukr., etc.; to summon a cat)--from Heb. גש/*gash* 'Come close!, Approach!', as in גש הנה /*gesh henah* 'Come here!'. Also *Kysh!* 'Get away! Scram!' (Rus., Ukr., etc.; to drive away animals or children) from the same root, as in

גש הלאה/*gesh hal'ah* 'Move along! Get away!'.

No! Nu! (Rus., Ukr., etc., used to drive the horses)--from Heb. נוע/*nu`a/na`* 'Move!, Go!', pl. **nu`u !**

Sob!/tsob!, sobe!/tsobe! (Rus., Ukr., used when driving the oxen, to get them to turn)--from Heb. סבב/*savav/sibev* 'to turn, alter the course of'.

Tr!, Tpr! Tpru! (Rus., Ukr., etc., command for horses to stop)--from Heb. עצור/*`atsor* and **ta`atsor !** 'Stop!', pl. **`atsru, ta`atsru !**[36] There is a Russian saying which includes two Hebrew verbs in the imperative: *ni tpru ni nu* (literally: 'no stop, no move').

Ura!--from the Heb. cry עור/עור/*`ur/`ar* 'to awaken, arouse, rise, stir to action', pl. **`uru !**

Tsyp-tsyp! (calling the hens and chickens). M.Fasmer (*Aetimologicheskiy slovar' russkogo yazyka* ('Etymological Dictionary of Russian', v. IV, p. 307), having enumerated the terms sharing the same root in Rus., Ukr., Byelorus., Sloven., Pol. and Slovak, did not explain either the origin of this call nor of the words *tsyplyonok* 'chicken', *tsypka, tsypa,* etc., which come from the Heb. צפור/*tsipor* 'bird'.

Chur! Chura! (Ukr., Byelorus. *Tsur!*) 'Disappear! Vanish! Be gone!'--from the Heb. סור/סורה/*sur/surah* 'to go away, be expelled'. The Ukr. word *pek* is used in incantations with **tsur**; e.g. from the epigraph to Fair in Sorochintsi by N.V.Gogol: "*Tsur tobi, pek tobi, satanyns'ke navazhdenie!*" - "Vanish you, be gone with you, satanic delusion!" This *pek* seems to come from the **Heb.** פקע/*paq`a* 'to lose its value or power; to expire; to be thrown aside; to burst or crack'.

Aeh!, according to S.I.Ozhegov (Slovar' russkogo yazyka ,'Russian Dictionary', Moskva, 1970, p. 896), expresses 'regret, concern, reproach', but he does not explain its etymology. The Biblical Book of Lamentations opens with the exclamation (or the rhetorical question) איכה /*ekhah* 'How can it be that...!?' Heb. איך/*eykh* is the interrogative 'How?'. There is also a Russian interjection *aehma!* (that shares the same meanings as *aeh*), which is obviously a composite of Heb. **eykh** and another

Heb. interrogative מה/*mah* 'What?', and thus expresses regret or confusion regarding something.

Yey! (*yey-bogu, yey-yey, yey-zhe-yey)* 'Really!, Honestly! No kidding! I swear!'--from the Heb. חי/*hay/hey* 'alive, by the life of'; e.g. **Hay Adonay!** - 'I swear by the living God!'; **Hey nafshi!** - 'I swear on my life/soul'; **Hey roshi!** - 'I'll stake my head on it!' (Literally, 'the life of my head').

Au! (*agu*, Ukr. *agov/gov*)--discussed above.

15

THE VERB

Here some discussion about infinitives is in order. The great similarities between Hebrew 'roots', first infinitives, and Bulgarian shortened infinitives ("the pure root of the verb" as defined by De Bray[37]) have already been noted. Now we will discuss the second Hebrew infinitive (the so-called 'name of action'). Approximately one-ninth of all Hebrew verbs having this form end in *t*; e.g. לראות/*lir'ot* 'to see', להיות/*lihyot* 'to be', לשבת/*lashevet* 'to sit', לדעת/*lada`at* 'to know', etc. This ending is much closer to the endings of the Slavic infinitive *-t', -ts', -at', -yet', -it', -yat', -ati, -yeti, -iti, -yati,* than to the suffix *-tum* of the Sanskrit infinitive. The form of Hebrew verbs in the 1st pers. sing. past is also worthy of attention: e.g. אמרתי/*amarti* 'I said', ידעתי/*yada`ti* 'I knew', etc. Here we find identical forms in Hebrew verbs, Old Slavic infinitives, Old Rus., Ukr., Serbo-Croat., Sloven., and Czech.

The form that generally represents each Hebrew verb is the 3rd pers. m. sing. past--the simplest form that coincides with the infinitive. This rule probably a rather late one, since Spinoza (17th cent.) lamented the fact that our Hebrew-speaking ancestors left us no grammar. Commenting on Hebrew grammar and verbs, based on the texts available to him, Spinoza remarked on the absence of some tenses and of the subjunctive mood and

on the existing confusion in the use of those moods and tenses existing in Hebrew; this confusion, he claimed, often caused the misunderstanding of Biblical texts and the appearance of various interpretations.[38] On this matter, F.L.Shapiro made an interesting remark: "Hebrew tenses are very unstable and have only recently been formally established."[39] Taking both these authoritative opinions into account, let us ask the question: Could not the first person singular past once have been the representative verb form in Hebrew (now represented by the 3rd pers. m. form)? Might it not also have been the source for Slavic infinitives? The confusion that already existed in the Hebrew language itself might have been compounded by Slavic borrowing. We find a number of Hebrew verbs conjugated in the Slavic while preserving their Hebrew infinitive affixes.

The second Hebrew infinitive, 'name of action', is used with the prepositions/prefixes **b-, k-, l-, m-**. These are distinct signs (as are the endings *-t, -ti*, etc. for the Slavic infinitives). Many Hebrew verbs in their infinitive forms can be found among Slavic verbs, where they are conjugated according to Slavic grammar[40]; that is to say that the endings are personal (Slavic) while the prefixes are of the Hebrew infinitive. Such are the paradoxes found in loan words.

The following are examples of borrowed Hebrew verbs in infinitive forms:

bavit'. Judging by its various prefixes (*dobavit'/pribavit'* 'to add'; *izbavit'* 'to save, deliver from'; *ubavit'* 'diminish, reduce'; *razbavit'* 'dilute'; *zabavit'* 'amuse'), this root comes from Heb. בהביא/*be-havi* 'to bring, give', **heveti** 'I brought, gave'; Slav. *davay* 'give' (2nd pers., sing.)--from Heb. imperative (2nd pers. m. future) **tavi!** 'Bring!, Give!'.

bazhat' 'to wish, desire'--from Heb. בחשק/*bahshoq* 'to desire'; חשק/*hesheq* 'desire'. Slavic (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo Croat., Sloven., Old Czech, Czech, Slovak, Pol., Upper Lus., Lower Lus.) *hotei'* 'to want, wish', *hochu* 'I wish, I want', *prihot'* 'a whim', *ohota* 'a wish; hunting', etc. are all from

the same root.

balakat' 'to speak, chatter' (Rus., Ukr., Byelorus., Pol.)--from Heb. בלהג/*bi-lehog* 'to chatter, prattle, joke'; **lahagti** 'I chattered', etc. Rus., Ukr. *balagur* 'talker; joker' is of the same origin.

berech'sya, berech' 'to take care of, be carefull' (Old Slav., Rus., Ukr.. Old Serb.)--from Heb. ברהות/רהה/*birhot/rahah/ reheh* 'to fear, to be cautious'.

besit'/sya 'to enrage, go mad'--from the Hebrew בשגע /*be-shage`a* 'to be crazy, to drive someone mad'; *beshenyi* 'crazy, mad'.

branit' 'to scold'--from Heb. ברנן/*be-rannen* 'to slander, gossip, grumble'; *bran'* 'swearing'.

byt' 'to be' (Old Slav., Rus., Ukr., Serbo-Croat., Sloven., Czech, Pol., Upper Lus., Lower Lus.)--from Heb.בהיות/*be-heyot* 'to be'; the Slavic past tense forms (*byl, byla/bula, bylo,bulo, byli/buly,* etc.) are comparable to the same forms of the Heb. verb בבלות/*be-valot* 'to spend, pass time with...': **billiti** 'I spent time', **billittah/billit** 'you (m. & f.) spent time', **billah/billtah** 'he/she spent time', **billinu** 'we spent time', **billitem/billiten** 'you (pl., m. & f.] spent time', **billu** 'they spent time'. It is possible that the Slavs used the Hebrew terms alongside the Indo-European ones, e.g. Old Indian *bhutis* 'being, good condition', *bhavati* 'is, happens, occurs'. These last terms should also be compared phonetically and semantically to the Hebrew **be-heyot**.

vzyat' 'to take' (Old Slav., Old Rus., Rus., Ukr., Serbo-Croat., Czech, Slovak, Pol.)--from Heb. בזכות/*be-zekhot* 'to win, to attain, to deserve', זכיה/*zekhiyyah* 'winning, prize, privilege, right'.

vzyvat' 'to appeal, call, demand' (Old Slav., Rus.); *zvat'*--from Heb. בשוע/*be-shavva`* 'to call out for help".

vitat' 'to soar, glide, be up in the clouds'--from Heb. בדאות/*bi-de'ot* 'to fly, soar'. Note also Rus. *letat'* 'to fly' with infinitive prefix *le-* as in Heb. infinitive **li-de`ot**.

vkushat' 'to partake of, taste'--from Heb. בחוש/*be-hush* 'to feel, sense'.

vnushat' 'to suggest, inspire' (Old Slav., Rus.)--from Heb. נשא/השיא/*nishsha/hishshi*, having an infinitive form בהנשא/*be-hinnashe* 'to be enticed, misled, beguiled, persuaded', etc.

vnyat', vnimat' 'to listen, hark, heed' (Old Slav., Rus.)--from Heb. בנטות/*bi-netot* 'to turn towards, listen to'. Cf. *nye/nyet* above.

vodit' 'to lead, conduct, drive' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol.)--from Heb. בדדות/*be-daddot* 'to help someone to walk; to toddle, saunter, walk slowly'. Though there is also an Indo-European (Avestan) term *vadayeiti* 'he leads, conducts', one cannot ignore the use of the Hebrew term, because of the presence of the Slavic expression *"didi-lado"* 'Go child!', originating from the Heb. **daddeh yeled/daddi yaldah** 'Walk, child!'.

vozit' 'to convey, carry, take, cart, drive' (Old Slav., Old Rus., Rus., Ukr,, Bulg., Serbo-Croat., Sloven., Czech, Pol.)--from Heb. בזוז/*be-zuz* 'to move, shift'. This Hebrew term corresponds more to the Slavic terms phonetically than to the Old Ind. *vahayati* 'he carts, drives, forces someone to drive'.

vonzat', vonzit' 'to stab, thrust, plunge' (Old Slav., Rus.)--from Heb. נעוץ/*bi-ne`ots* 'to stab, jab, skewer, pierce', **na`atsti** 'I stabbed', etc. The Slavic *nozh* 'knife' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Pol., Upper Lus., Lower Lus.), *zanoza* 'a splinter', *nizat'* 'to string (beads)', *pronzat'* 'to pierce' , etc., also probably come from here. The presence of the Avestan *naeza* 'point, spike, edge, needle-tip' may conflict with the above (or perhaps also attest to Semitic origin).

vopit' 'to howl, wail' (Old Slav., Rus., Serbo-Croat., Czech, Slovak)--from Heb. בפעות/*be-fa`ot* 'to groan, bleat, scream, shriek'.

vorchat'/burchat' 'to grumble' (Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. ברטון/*bi-reton* 'to murmur, mumble, grumble'.

votknut' 'to drive into, run into, stick into'--from Heb. בתקע/*bi-teqo`a* 'to thrust into, insert forcibly, drive into'; also borrowed without the initial particle as *tknut'/tykat'* and *tkat'* 'weave' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.).

parit' 'to soar', *porhat'* 'to fly'--from Heb. רחף/ברחוף /*birhof/rahaf* 'to soar, flit, glide, fly about'.

pahtat' 'to churn' (Rus., Fin.)--from Heb. בכתת/*be-ketat* 'to pound, pulverize, grate, crush'.

pestret' 'to be many-colored, flashy, gaudy' adj. *pyostryi* 'motley' (Old. Rus., Rus., Ukr., Bulg., Sloven., Old Czech, Czech, Slovak, Pol.)--from Heb. בסתור/סתר / *bistor/satar* 'to be hidden, unseen; to be contradictory'.

pilit' 'to saw', *pila* 'a saw' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. בלוח/*be-lavvah* 'to plank, to saw into thin boards'.

pishchat' 'to squeak, chirp' (Church Slav., Rus., Ukr., Bulg., Sloven., Czech, Pol., Upper Lus., Lower Lus.)--from Heb. בציץ/*be-tsayets* 'to chirp, twitter', as are Slav. *pet'* 'to sing' and *petuh* 'cock'. Also compare the following Slavic variants: *pyskaty, piskat', piskati, pischech', piskach', pischach',* etc. (found in Fasmer's etymological dictionary).

platit' 'to pay' (Old Slav., Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven, Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. בלוט/*be-lut* 'to cover, wrap'. Slav. terms *latat'* 'to patch', *lata/latka* 'a patch', *plat* 'a scrap', *platok* 'a shawl, kerchief, handkerchief', *plat'ye* 'clothes, dress', *polotno* 'linen', etc. are also from here. Initially, the Hebrew verb (borrowed with or without the prefix **b-**) kept its indicated meanings, but somewhat later, it also came to mean 'to pay', as "pieces of fabric were used as means of payment" (Cf. Fasmer <u>*Aetimologicheskiy slovar' russkogo yazyka*</u> III, p. 274, with reference to other authors.)

polyhat' 'to blaze, flame, burn' (Rus.), Ukr. *palahnuty, spalahnuty*--from Heb. בלהט/*bi-lehot* ' to blaze, burn, inflame'.

Slav. *plamya/polymya/polumya*, etc. 'flame' (Old Slav., Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.) are also from here.

posobit' 'to assist, help', *posobnik* 'accomplice', *posoba* 'help, aid, assistance' (Old Slav., Old Rus:, Rus., Ukr., Byelorus.)--from Heb. בספח/ספח */sapah/bi-sepo'ah* 'to add to, append, join'.

pochivat' 'to rest, sleep; *pochit'* 'to die' (Old Slav., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Pol., Slovak, Upper Lus., Lower Lus.)--from Heb. בשבת*/be-shevet* 'to rest, dwell, sit'.

prat' 'to wash, launder' (Old Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. ברחץ/רחץ*/bi-rehots/rahats* 'to wash, bathe'.

pret' 'to rot' (Rus., Ukr., Old Pol., Pol., Lower Lus.)--from Heb. ברטב/רטב*/birtov/ratav* 'to become wet, moistened, damp'.

prygat' 'to spring, jump' (Rus., Ukr., etc.)--from Heb. ברקע/רקע*/birqo`a/raq`a* 'to stomp; beat flat'; הרקיע*/hirqi`a* 'to rise into the sky, soar heavenward'.

pryagu, pryach', zapryagat' 'to harness' (Old Rus., Rus., Ukr., Byelorus., Serb., Bulg., Czech, Sloven., Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. ברכס/רכס*/bi-rekhos/rakhas* 'to fasten, bind, tie up'.

Examples of loan verbs with the prefix כ-*/k-*:

kalyakat' 'to chatter, talk' (Rus.)--from Heb. כלהג/להג/ *ki-lehog/lahag* 'to chatter, prattle, talk idly'.
kivat' 'to nod' (Old Slav., Rus., Ukr., Byelorus., Bulg., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. כודא/ודא*/ke-vadde/vidde* 'to confirm, verify, authenticate, attest to'.

kichit'sya 'to plume oneself' (Old Slav., Rus.)--from Heb. כשחץ/שחץ*/kishhots/shahats* 'to boast, be conceited, be arrogant'.

klikat' 'to call, summon'; *sklikat'* 'to gather, assemble' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Old Czech)--from Heb. כלהק*/ki-lehoq* 'to gather, call, summon'; להקה*/lehaqah* 'flock'; קהל*/qahal* ' crowd, gathering, assembly,

community', etc.. Also Old Slav. *klich* 'summons, call'; also cf. Heb. קול */qol* 'voice'.

kolebat'sya 'to hesitate, oscillate, fluctuate' (Old Slav., Rus., Ukr., Bulg., Serbo-Croat., Czech, Pol., Upper Lus., Lower Lus.)--from Heb. כלבט/לבט*/ki-lebot/lavat* 'to be bewildered, distraught, perplexed', etc.; כהלבט*/ke-hilabbet* 'to become confused, anxious, worried'.

kopit' 'to accumulate, store up, save' (Rus., Ukr., Sloven., Czech, Pol., Upper Lus., Lower Lus.)--from Heb. כפטם*/ke-fattem,* פטם*/pittem* 'to fill, fatten, pack, stuff'. In common Slav. *kopa* 'heap, haystack' is also from here.

kosnet' 'to stagnate, stiffen; to linger, be slow, stay behind' (Old Slav., Rus., Serbo-Croat., Sloven.)--from Heb. כצן*/ke-tson* 'to grow cold, cool off'.

kropit' 'to sprinkle, disseminate' (Old Slav., Rus., Ukr., Byelorus., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. כרבץ/הרביץ*/ke-rabets/hirbits* 'to sprinkle, disseminate'.

kroshit' 'to crush, crumble' (Church Slav., Rus., Ukr., Bulg., Serbo-Croat., Pol.)--from Heb. כרסק/רסק*/kerasseq/risseq* 'to crush, pulverize, mash', etc.

Examples of loan verbs with the preposition/prefix ל-*/l-*:

lazat', lazit' 'to climb, scale, get into' (Old Slav., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Pol., Upper Lus., Lower Lus.)--from Heb. לזוז/זז*/la-zuz/zaz* 'to move, shift location'; זיז*/ziz* 'insect'.

lebezit' 'to fawn upon, grovel' (Rus.)--from Heb. לבזות*/le-vazzot,* בזה*/bizzah* 'to humiliate, despise, debase'; also לבוז*/la-vuz* 'to mock'.

lezhat' 'to lie down' (Old Slav., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. לשכב*/lishkav* 'to lie down'; (cf. Old Rus., Rus. *lozhe;* Ukr. *lizhko* 'bed'). Another common Slav. verb *lozhit'* 'to lay down, put, place' (strangely enough, some high-level

linguists decided to abolish this root-verb, in spite of the existence of many of its derivatives in Russian)--from Heb. לשית/*lashit* 'to place, put, set, fix'.

letat', letet' 'to fly' (Old Slav., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Pol., Upper Lus., Lower Lus.)--from Heb. לטוס/*la-tus* 'to fly'. Slav. words *ptitsa* and *ptaha* 'bird' come from this same infinitive form, but with the prepositional prefix *b-*; Slav. *tucha* 'cloud; hail; rain; thunderstorm; rainbow' also comes from the non-infinitive, unprefixed form of the same Heb. verb meaning 'flying'.

lechit' , *likuvaty,* etc. 'to treat medically, heal' (Old Slav., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Pol., Polab.)--from Heb. לגהות/גהה/*lighot/gahah* 'to cure, heal'. The common Slavic terms *leka, liky*, etc. 'medicine' are also related, but were borrowed without the infinitive prefix as were *goit', goito, goya*, etc. 'to cure, heal'.

likovat' 'to rejoice, triumph' (Rus., Byelorus., Ukr.)--from Heb. לגיל/*la-gil* 'to rejoice, triumph'.

linyat' 'to fade, shed hair or old skin' (Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. לנון/*le-navven* 'to degenerate, decline, become decadent'.

lishat', lishit' to deprive, dispossess, bereave' (Rus., Ukr., Old Slav., Bulg., Serbo-Croat., Sloven., Czech, Pol.)--from Heb. לשדוד/*li-shdod* 'to rob' or לשלול/*li-shlol* 'to deprive, plunder, pillage, rob'.

lit' 'to pour, cast, mold' (Old Slav., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Old Pol., Pol., Upper Lus., Lower Lus., proto-Slav.)--from Heb. לצקת/*la-tseqet* 'to pour, mold, cast'.

lomat', lomit' 'break, break through' (Old Slav., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Lower Lus.)--from Heb. מט/למוט/*mat/la-mut* 'to fail, bring down, collapse, totter, shake loose'. Cf. also Slav. *motat', izmotat'*, etc. 'to shake; exhaust', borrowed without the infinitive prefix.

lopat'sya, lopnut' 'to break, burst, split'--from Heb. לפצח/*le-fatstse'ah/pitstsah* 'to crack, split, cleave' and similar to Heb. פצום/*patsum* 'cracked, split'; פצוע/*patsu`a* 'wounded, injured'; פצול/*patsul* 'split'; פצוץ/*pitstsuts* 'explosion, bursting, detonation'. Note Slav. *lopata* 'a spade' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.) from the same origin.

lyazgat' (Ukr. *lyaskaty*) 'to clank, rattle, clang, rumble, knock' (Rus., Ukr.)--from Aramaic and Heb. לקשקש/*le-qashqesh* 'to jingle, rattle, ring, tinkle' and from Heb. לשקשק/*le-shaqsheq* 'to make a noise, flutter, rumble'.

Examples of loan verbs with prepositional prefix מ-/*m-*:

makat', mochit' 'to dip in, wet, soak' (Old Slav., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus.)--from Heb. מקלח/*me-qalle'ah,* קלח/*qalah* 'to flow, shower, stream'. The Slav. *moknut'* 'to become wet' and *mokryi* 'wet, moist' are also from here.

mesti, podmetat' 'to sweep' (Old Slav., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. מטאטא/*me-tate* 'to sweep'. It is possible that the common Slav. noun *metla* 'a broom' was borrowed with the Heb. verb and later changed in Slavic fashion.

metat' 'to throw, fling, toss; lay eggs, spawn' (Old Slav., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Old Czech, Czech, Pol., Upper Lus., Lower Lus., Polab.)--from Heb. מהטיל/*me-hattil* 'to throw, fling, toss; lay eggs, spawn'.

meshkat' 'to abide, reside, stay' (Old Rus., Ukr., Czech, Slovak, Pol.) and 'to linger' (Czech)--from Heb. משכן/*mishkon* 'to dwell, reside, live, stay' and משהות/*mishhot* 'to abide, linger, stay long'.

mirit' 'to reconcile', *mir* 'peace' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Pol., Upper Lus., Lower Lus.)--from Heb. מרצות/*mirtsot* 'to calm, appease, placate'.

mostit' 'to pave, cobble' etc., *most* 'a bridge, board-walk, roadway, floor, dais' etc. (Old. Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. משטח/*mishto'ah*, שטח/*shatah* 'to spread, flatten, extend, smooth, stretch' etc. Heb. שטח/*shetah* 'area, surface'; שטיח/*shati'ah* 'a rug'.

muchit'/sya 'to torment, harass, tease, worry' etc. (Old Slav., Rus., Ukr., Bulg., Serbo-Croat., Czech, Slovak, Pol.)--from Heb. מצוק/מהציק *mi-tstsuq/me-hatstsiq* 'to annoy, pester, bother, disturb, irritate' etc.

myt'/sya 'to wash' (Proto-Slav., Old Slav., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. מדוח/*mi-du'ah* 'to wash, rinse'. The Slavic word *mylo* 'soap' had an old form *mydlo* (proto-Slav., Czech, Pol., Upper Lus.).

16

We have presented enough examples of the Slavic borrowing of Semitic infinitives, though there are many more. Now we will compare conjugations of the non-infinitive (personal) Hebrew and Slavic forms of verbs. Parallels are exposed when comparing Old Slavic verb forms to Hebrew verbs in the present tense. In Old Slavic, all 3rd person singular verbs, for all genders, ended in *-t* (e.g. *idyot* 'he/she/it goes'; *rechet* 'he/she/it speaks'). This same ending is used in Hebrew verb forms for feminine singular: e.g. הולכת/*holekhet* 'I/you go; she goes'; אומרת/*omeret* 'I/you say; she says'.

In Old Slavic, the 1st person plural present-tense verbs in all genders ended in *-em* (e.g. *idyem* 'we go'; *rechem* 'we speak'). In Hebrew, all masculine present plural verbs end in **-im**: e.g. הולכים/*holkhim* 'we, you, they walk, go'; מדברים/*medabrim* 'we, you, they talk'.

In Old Slavic, the verbal ending for all 3rd person resent-tense plurals is *-ut* (e.g. *idut* 'they go'; *rekut* 'they speak').

In Hebrew, a similar ending, **-ot**, is used for all persons in the feminine present plural: **הולכות**/*holkhot* 'we (fem.), you (fem.), they (fem.) go'.

Here, besides the coincidences, we notice the fact that the Hebrew forms for all the persons became the Slavic endings for all the genders. Such a transformation cannot be merely a simple confusion, since it shows some regularity. It seems that the Old Slavic or Proto-Slavic underwent some methodic treatment, was polished by those who knew and used both languages (Hebrew and Slavic). We can suppose that the Slavs preserved some of the most ancient rules of Hebrew grammar.

Phenomena such as the narrowing of the sphere of Hebrew pronominal suffixes in Slavic and their distribution in Slavic verbal forms can also be attributed to the activity of the same bilingual people. The case of the Old Slavic imperfect is most significant in this connection. A.M.Selishchev (*Staroslavyanskiy yazyk*, 'Old Slavic Language', 1951, II, p.p. 163-164) noted: "The formation of the Slavic imperfect [its suffixes were *-ah, -aah, -eah, -yaah*--V.Sh.] that turned up in the prehistoric epoch had no correspondence to itself in the imperfect forms of other Indo-European languages...It is not clear how the imperfect suffixes *-eah, -ah* appeared..." This corroborates the unusually strong influence of a non-Indo-European language on the formation of Old Slavic.We already know what this non-Indo-European language was, because of the name that Old Slavic got from the Jews--**leshon kena`an**--and not only from that. We can now add that Old Slavic imperfect suffixes are slightly altered variants of the Hebrew pronomial suffixes: ***-kha, -ikha, -ukha, -ekha, -eykha, -ekh, -ikh, -ukh, -ayikh***, etc., which were joined to verbs in all the tenses, persons, numbers, moods, aspects in the active voice and in both genders. They represent objects of actions and are actually personal pronouns in oblique cases. Their wide use in the Hebrew verbal system appears to be considerably narrowed in the Slavic, but as noted above, these were borrowed by the Slavic declension system for adjectives, participles and ordinals.

The presence of the Hebrew pronominal suffixes can be found in all the persons and numbers in the Old Slavic imperfect; therefore, the ending of the 2nd pers. pl. *-te* (e.g. *rechashte* 'you spoke') can hardly be Indo-European (the ending of the 2nd pers. pl. in Old Indian imperfect is *-ta*), but was rather a simplification of the Hebrew 2nd pers. pl. past **-tem** (masc.) or **-ten** (fem.), having lost the final consonant, **-m** or **-n** (e.g.דברתם/*dibartem/n* 'you spoke').

The endings of the Old Slavic imperfect in the 3rd pers. pl. (e.g. *rechaahu* 'they spoke') and of Hebrew verbs in the 3rd pers. pl. past (דברו/*dibru* 'they spoke') coincide.

The ending of Hebrew verbs in the 2nd pers. f. sing. future and imperative f. sing. coincide with the ending for imperative Slavic verbs in the singular for all genders, e.g. Heb. תכתבי *tihtevi* 'you (f. sing.) will write'; Rus *pishi!, napishi!* 'Write!'.

Hebrew verbs in the 2nd and 3rd persons m. pl. future end with **-u**, e.g. תגידו /*tagidu* 'you (m. pl.) will say'; יגידו/*yagidu* 'they (m.) will say'. In Old Slav., Rus., Ukr., etc., all 1st pers. sing. future verbs in all genders end in *-u* (e.g. *budu* 'I shall be'; *uydu* 'I shall leave'; *naydu* 'I shall find'). The same confusion again and the same strange consistency--the Hebrew forms for two persons (the 1st pers. is not the same) coincide with the Slavic ending for all three genders. There is no correspondence here in number (plural in Hebrew; singular in Slavic), but it is in the present tense, which is also consistent.

Modern Slavic languages also provide examples of similarity to the Hebrew verbal system. So the forms of the Serbo-Croatian imperfect preserve the Hebrew suffix **-akh** (as *-ashe*) in the 1st, 2nd and 3rd pers. sing., and both the suffix **-akh** and the ending *-u* (coinciding with Hebrew ending of the same person and number in the past tense) are preserved in the 3rd pers. pl.

In all modern Slavic languages, the verbal endings of the 1st pers. pl. present (*-m, -mo, -me, -my)* are common for all three genders. Again, these coincide the with Hebrew ending **-im**, used in all three persons in the masculine plural in present tense, e.g. Rus. *stoim* 'we (all genders) stand'; Heb. עומדים /*'omdim*

'we/you/they (m.) stand'. We find the same occurrence--the Hebrew form for all three persons of one gender coincides with the Slavic form of one person, but in all genders.

At this point, it is necessary to mention the great similarity, or even congruence, of Indo-European 1st pers. pl. present endings (Lat. *-mos, -mus*; Gre. *-mes, -men*; and especially Old Ind. *-ma, -mo*) to the Hebrew ending ים-/*-im*. In this instance, the common origin seems to be true.

The ending *-u* (3rd pers. pl. future for all genders in Sloven., Serbo-Croat., Lus., Slovak, Czech and Pol.; in the latter it is in the diphthong *-au* with an unstable *u)* is the same as the Heb. ending for the same person, tense and number for masculine, e.g. Slav. *budu* 'they will be'--Heb. יהיו */yihyu* 'they (m.) will be'. In this case, the East Slavic endings are exceptions to the common Slavic rule--Rus. *-ut*, Ukr. *-ut'*, Byelorus. *-uts'*. Here, the vowel **u** is evidently of the same origin as the endings in other Slavic languages, but the final consonant *t (ts)* may be attributed to the specific character of Eastern Slavic dialects. This consonant is not stable even within these languages. Thus, the Russian word *nado* 'should' has a form *nadot'* in some dialects of Russian, and the Rus. form *budet* 'will be' parallels Ukr. *bude* and Byelorus. *budze* without the final *t*.

The forms of the future tense in Bulgarian and Macedonian are unexpectedly distinctive in comparison with other Slavic languages. While the future tense in the majority of Slavic languages is formed by the use of the auxiliary verb *byt'* 'to be' and with the infinitive of the notional verb (a past participle is used instead of the infinitive in Serbo-Croatian), the Bulgars and Macedonians form the future tense using particles (Bulg. *shche, sha,* etc.; Mac. *ke*) and using the notional verb in the present tense (e.g. *shche nosish, ke nosish* 'you will carry'). Perhaps these expressions should be translated more exactly as wishes, commands, instructions or requests. Why so? Because the future tense in Macedonian (and the negation of future action in Bulgarian) is expressed in another way--by the use of the verbal form *ima* 'have' (and its negative form *nema* 'have not'; Bulg.

nyama) with the particle *da* and a notional verb in present tense (e.g. *ima da nosish* 'you will carry/bring'; *nema da nosish* 'you will not carry/bring'). Obviously, the particle *da* has the same meaning that the Bulg. *shche/sha,* Mac. *ke,* and Rus. *da* have in the Russian expressions: *da zdravstvuyet* 'long live..., ,may he live' and *da sginet* 'let him vanish/perish', and also as the *ta* in the Ukrainian tautologies: *ta nehay; ta shchob* 'I wish that he would ...; May he become...'.

The following are Hebrew particles meaning 'let': **ש**-*/she-*, **כי**/*ki*, **כדי**/*kede*, and the Aram. **ניחא** /*niha* (cf. Ukr. *nehay* 'let') and **ד**-*/de-*. Thus the origin of Bulg. *shche/sha* becomes clear, and A.M. Selishchev's opinion regarding its origin from the verb 'to want' appears to be wrong, and the same thing should be said about the origin of the Macedonian *ke*.[41]

In some Bulgarian dialects, the particle *shche* has the personal forms: *shcha, shchesh, shchem/shcheme, shchete, shchat*. This does not attest to the verbal origin of this particle, but rather to the fact that it could be attached to pronominal suffixes, in the manner of Hebrew particles. It is important to add that some Hebrew forms, the future and the imperative, are closely connected and often interchangeable, literally coinciding: **תגיד**/*tagid* 'You (m. sing.) will say; Say!'; **תגידו**/*tagidu* 'You (m. pl.) will say' or imperative 'Say!' Obviously, the Bulgarian and Macedonian forms come from the Hebrew with the addition of the particles **she-** and **ki-**, while the Russian and Ukrainian forms preserved the Aramaic particle *de-* (Rus. *da*, Ukr. *ta*).

The frequent use of Hebrew verbs in the future tense as imperatives (e.g. **יגידו**/*yagidu* 'They will say...'; **שהם יגידו**/*she-hem yagidu* 'Let them say...!'; **תלכי**/*telkhi* 'You will go'; 'Go!') explains this Slavic borrowing tendency. Such verbs are conjugated alongside all the others, in all the tenses, persons, genders and moods, irregardless of the fact that their verbal prefixes belong to very specific grammatical forms. A similar phenomenon, the borrowing of verbs in the infinitive form, has already been noted. All the above are links in the common chain

of borrowing errors. Below are examples of Hebrew verbs borrowed with the future prefix **t-** (or **d-**, in accordance with the **t/d** interchange).

delat' 'to do, make' (Old Slav., Rus., Bulg., Serbo-Croat., Sloven., Czech, Pol., Upper Lus., Lower Lus.)--from Heb. **עלל** */`alal* 'to do, engage in, cause, enact, mistreat'; some future and imperative forms are: **te`alel, te`olel** 'Do! Make!' (masc. sing.) or 'you will do...'; **te`aleli, te`oleli** (fem. sing.); **te`alelu, te`olelu** (2nd pers. masc. pl.) yielding the Slav. *delo, dilo, dzelo, dzyalo,* etc. 'affair, business, pursuit' with the prefix.; whereas Heb. **עלילה**/*`alilah* 'deed, act, exploit, plot' is without the **t-/d-** prefix.

drobit'/sya 'to crush, splinter, break into pieces, divide' (Old Slav., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Pol., Lower Lus.)--from Heb. **רבה**/*ravah* 'to be numerous, multiply, breed'; **הרבה**/*hirbah* 'to multipy, become numerous'; **רבוי**/*ribuy* 'increase, breeding'. Hebrew future and imperative forms of this verb are: **tirveh/tirvi, tirvu; tarbeh/tarbi, tarbu.** Cf. with Slavic words *rebyonok* 'child', *rebyata* 'children, youths' and *drob'* 'a small shot; a mathematical fraction'.

drognut', drozhat' 'to shake, shiver, tremble' (Rus., Ukr., Byelorus., Serbo-Croat., Sloven., Old Czech, Pol., Upper Lus., Lower Lus.)--from Heb. **רעד**/*ra`ad* 'to shiver, tremble'. Some Hebrew future forms are: **tir`ad, tir`edi, tir`edu**; some imperative forms are: **tera`ed, tera`adi, tera`adu**.

dyshat' 'to breathe, inhale'; *duh, dusha* 'spirit, breath, soul' (Old Slav., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Pol., Upper Lus., Lower Lus.)--from Heb. verbs **נשם**/*nasham* 'to breathe, inhale' and **נשף**/*nashaf* 'to exhale, blow'. Some future and imperative forms are: **tinshom/tinshof, tinshimi/tinshifi, tinshemu/tinshefu.**

tarashchit'/sya 'to stare, ogle at' (Rus., Ukr., Pol., Czech)--from Heb. **לטש**/*latash* 'to sharpen, hone, polish'; **ללטוש עיניים**/*liltosh `enayim* 'to stare, ogle at'. The future and imperative forms are: **tiltosh/telatesh, tilteshi/telatshi, tilteshu/telatshu.** In the Slavic, an *l/r* interchange has occurred.

Fasmer (*Aetimologicheskiy Slovar'*, v.IV, p.23) noted that this Slavic verb has not yet got a convincing etymology.

taskat', tashchit' 'to carry, drag, pull, lug' (Rus., Ukr., Czech, Pol.)--from Heb. verbs: **סחב**/*sahav* 'to carry, drag'. Some Hebrew future forms are: **tishav, tishevi, tishevu**. Rus. *tachanka* 'carriage, vehicle' and *tachka* 'wheelbarrow' are from here.

tvorit' 'to create, make' (Old Slav., Old Rus., Rus., Ukr., Bulg., Byelorus., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. **ברא**/*bara* 'to create, make'. Hebrew future second person and imperative forms are: **tivra/tevare, tivre'i/tevar'i, tivre'u/tevar'u.** Cf. Heb. **tevare** 'Create! Make!' (2nd pers. m. sing.) with the Russian form *tvori* 'Create!'; Slavic *tvar', tvaryna* 'creature, being'; Heb. **בריאה**/*beri'ah* 'creation, creature'.

teshit'/sya 'to amuse, entertain' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. **שעשע**/*shi`sha* 'to amuse, entertain'. Some Hebrew future and imperative forms of this verb are: **tesha`she`a, tesha`she`i, tesha`she`u.**

trepat' 'to beat and soften materials, wear out, fray, tear' (Old Rus., Rus., Ukr., Byelorus., Bulg., Sloven., Czech, Slovak, Pol., Upper Lus.)--from Heb. verbs: **רפא**/*rafa* 'to weaken'; **רפט** /*rippet* 'to tatter, tear, wear out'; **רפס**/*rapas* 'to muddy, soil, trample, be soft or weak'; **רפף**/*rafaf* 'to be weak, soft'. Hebrew 2nd pers. future and imperative forms of **rippet** are: **terapet, terapti, teraptu.** The Slavic forms: *tryapka* 'rag', *tryap'yo* 'rags, clothes' are also from here. It should be noted that the Hebrew phoneme *e* is reduced and unstable in this prefix.

treskat'sya, tresnut' 'to crack', *treshchat'* 'to crackle, creak' (Church Slav., Old Rus., Rus., Byelorus., Ukr. Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus.)--from Heb. **רסק**/*risseq* 'to shatter, break to bits, smash'. Hebrew 2nd pers. future and imperative forms are: **terasseq, terassqi, terassqu**. The Russian *tresk* 'crash, crack, crackle', *treshchina* 'split, breach'; Ukr. *triska* 'chip, sliver'; Czech *troska* 'fragment'; Serbo-Croat. *treska* 'splinter', etc., are also from here.

tuzhit' 'to grieve for' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. עגם/*`agam* 'to be grieved, sorrowful, sad' with future and imperative forms: **te`egam/ta`agom, te`egmi/ta`agmi, te`egmu/ta`agmu**. The common Slav. *tuga* 'grief, sorrow' follows directly from the Heb. תוגה/*tugah* 'grief, sorrow, tristesse'.

Below are additional examples of some Slavic verbs borrowed from the Hebrew and taken from the 3rd pers. future or imperative mood, where the prefix **y-** (the letter **yud**) is used, pronounced either as *ye-*, yi- or *ya-*:

yavit'sya, yavlyat'sya 'to appear' (Old Slav., Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus., Polab.)--from Heb. לבוא/*lavo* 'to come, enter, arrive, happen'; יבוא/*yavo* 'he will come'; שיבוא /*she-yavo* 'Let him come!'. The Slavic terms *yavlyat'sya, poyavlyat'sya*, etc. 'to appear' are also from here.

yagat', yazzhit' 'to shout, make a noise, squabble, swear' (in some Russian dialects: Vologda, Perm' and Siberia)--from Heb. גער/*ga`ar* 'to scold, rebuke, shout at'; יגער/*yig`ar* 'he will scold'; שהוא יגער/*she-hu yig`ar* 'let him scold', etc. Probably, the infamous name *Baba-Yaga*, a character in Russian folklore, comes from here, but the verb *garknut', garkat'* 'to shout, scold' (Rus., Ukr., Byelorus., Bulg., Czech, Sloven., Lower Lus.) derives from this without any doubt.

yachat' 'to shout, groan, be heard'; *yachan'ye* 'the cry of a swan' (Church Slav., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol.)--from Heb. צעק/*tsa`aq* 'to cry out, shout, yell; יצעק/*yits`aq* 'he will shout'; שהוא יצעק/*she-hu yits`aq* 'let him shout'.

17

Many Slavic terms represent the borrowing of Hebrew verbs in the passive voice or as past participles. Examples

are given below:

gubit' 'to ruin, destroy, spoil' (Old Slav., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Pol., Czech, Upper Lus., Lower Lus.)--from Heb. חבל/*hubbal* 'to be destroyed, injured'. The forms of this verb in the past passive voice are: **hubbalti, hubbalta/hubbalt, hubbal/hubblah, hubbalnu, hubbaltem/ hubbalten, hubblu**. Compare these to the Russian forms of this verb: *gubil/gubila, gubili* (past actives); *pogublen/pogublena, pogubleny* (past participles); *byl pogublen/byla pogublena, byli pogubleny* (past passives).

The Slavic verb *ubit'* 'to kill', which is similar to the previous verb in both form and meaning, was borrowed separately from the Hebrew אבד/*avad* 'to disappear, perish, be ruined or lost'. The Hebrew past passives of this verb are: **ubbadtti, ubbadtta/ ubbadett, ubbad/ubbdah, ubbadnu, ubbadtem/ubbadten, ubbdu**.

dumat' 'to think' (Rus., Ukr., Bulg., Serbo-Croat., Czech, Slovak, Pol.) and *duma* 'a thought'--from Heb. דמה/*damah* 'to imagine, suppose, think, to learn by analogy'; לדמין/*le-damyen* 'to imagine, dream'. The Heb. past passives (**pu`al**) are: **dummeyti, dummeyta/dummeyt, dummah/dummtah, dumminu, dummeytem/dummeyten, dummu.** Cf. these forms with the Slavic terms *duma* 'a thought', *dumat'* 'to think', *dumayte* 'Think!' (pl.), etc.

korets 'a ladle, scoop, dipper, measure of grain' (Old Slav., Rus., Ukr., Byelorus., Czech, Sloven., Slovak, Pol., Upper Lus., Lower Lus.); *korchaga* 'big (earthenware) vessel' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Czech, Pol.)--from Heb. קרץ/*qarats* 'to form, mould, fashion, cut out, pinch off'. Judging by the Ukrainian proverb: *"Ne svyati gorshky liplyat' "*--lit. 'Potters aren't saints', the Slavic term *gorshky* is also related to this Hebrew verb in its past passive forms: **qoratsti, qoratsta/ qoratst, qorats/qortsah,qoratsnu, qoratstem/qoratsten, qortsu**. Other related Hebrew terms are: כור/*kur* 'the crucible, furnace, hearth'; כור/*kor* 'a dry measure'; and חרס/*heres* 'clay,

pottery'. The Slavic *gorshok* 'a pot' may also share this etymology.

kudesnik 'magician, sorcerer' (Old Rus.); *kudes* 'sorcery, witchcraft' (Rus.)--from Heb. קדש/*qadash* 'to consecrate, make holy, become sacred' and the Aram. קודשא/*qudsha* 'sanctity, holiness'. The past passive forms of this verb are: **qudashti, qudashta/qudasht, qudash/qudshah, qudashnu, qudashtem/ qudashten, qudshu.**

kulesh, kulish 'a liquid millet, gruel, pea soup' (Rus., Ukr., Byelorus., Bulg., Pol.)--from Heb. קלש/*qalash* 'to dilute, thin out, weaken'. The Hebrew passives are: **qulashti, qulatshta/qulasht, qulash/qulshah, qulashnu, qulashtem/ qulashten, qulshu**, so the Slavic usages generally mean 'diluted, thin'.

kuna 'an Old Russian monetary unit; money'. Initially this was 'a valuable marten's fur pelt' (Old Rus., Ukr., Byelorus., Serbo-Croat., Sloven., Czech, Slovak, Pol.); *kunitsa* 'marten' (Rus., Bulg.); *kunitsa* 'a certain form of payment' (Pol.)--from Heb. קנה/*qanah* 'to buy, acquire, possess, own'. Though passive Hebrew forms of this verb did not survive, some would have been: **qunnah/qunntah** 'was purchased, was bought'. The act of purchasing provided a Slavic name for the furs used for trade and later for the coinage used to make purchases. The Hebrew terms קניה/*qeniyah* 'buying, purchase' and קנוי/*qanuy* 'bought, acquired' should also be mentioned.

kupat' 'to bathe' (Church Slav., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.). Fasmer (*Aetimologicheskiy slovar' russkogo yazyka*, v.II, p.419) mentions this word: "So far there is no satisfactory etymology." This word is usually mistakenly associated with the name of the old Slavic pagan holiday of Ivan Kupalo. Later it was related to John the Baptist and the adoption of Christianity via the Christening ceremony; however, in pagan times, this term related to the summer solstice holiday, when the days began to become shorter. So, although one possible etymology might be from the Hebrew verb קפה/*qippah* 'to skim the surface of a

liquid, to float' and קפה/*quppah* 'to be removed from a liquid, skimmed', with the 3rd pers. masc. sing. passive form **kuppah;** however, the more likely origin of the Slavic verb *kupat'* is probably the Hebrew verbs: קפד/*qippad* 'to reduce, cut short'; קפח/*qippah* 'to deprive, deny' and קפל/*qippel* 'to fold, roll up', with the 3rd pers. m. sing. passive **kuppal.** Also the past passive form **kuppad** means 'to be cut short, reduced' and **kuppah** means 'to be deprived'.

kusat' 'to bite' (Church Slav., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower lus.)--from Heb. קסס/*qasas* 'to chew, munch on, gnaw, crunch'. The past passives of this verb are: **qusasti, qusasta/qusast, qusas/qusesah, qusasnu, qusastem/qusasten, qusesu**. Perhaps even the Slavic verb *kushat'* 'to eat' stems from this; however the Slavic *vkushat'* 'to taste, feel', originates from the Heb. לחוש/*la-hush* 'to feel, sense'. Cf. Slavic *kus, kusok, kusen'* 'piece, bit, lump'.

kut'ya, kutya (Old Slav., Old Rus., Rus., Ukr., Byelorus.) 'a porridge of rice or groats with honey and raisins, consecrated in the church, eaten on Christmas eve, on other holidays and after funerals'. Fasmer, following others, considered this term to be derived from the Greek *kokos* 'grain', despite the unlikely phonetic correlation. A similar porridge, known from the Ukraine to Finland, is called *putrya* (Ukr. family name Putrya is widespread), *putra, putro*--may derive from the Heb. פטר/*patar* 'to release, let go, pass away', etc. The Heb. passive forms are: **putarti, putarta/putart, putar/putrah, putarnu, putartem/putarten, putru.** We can suppose that there is some connection between these two types of porridges and their traditional uses at times of loss, as witnessed by the Heb. פטירה/*petirah* 'death, dismissal, release, riddance', etc. and Slav. *poterya* 'death, loss'. By analogy, perhaps the origin of Slav. *kut'ya* is from Heb. קטע/*qata`* 'to break off, interrupt, lop off', when the cycle of life is interrupted. The past passives of this verb are: **qutt`ati, qutt`ata/qutta`at, qutta`/qutt`ah, qutta`nu, qutta`tem/qutta`ten, qutt`u.** Cf. Slav. *kut'ya* with Heb. **qutta`.**

kutsyi 'short, scant' (Church Slav., Rus., Ukr., Byelorus., Bulg., Pol., Lower Lus.)--from the Hebrew verbs: קצה/*qatsah* 'to cut off, cut short, bring to an end to'; קצר/*qitser* 'to shorten, reduce, curtail'; קצב/*qatsav* 'to cut, ration, apportion'; and קצץ/*qatsats* 'to cut, chop off'. The past passives of קצה are: **qutseyti, qutseyta/qutseyt, qutsah/qutstah, qutsinu, qutseytem/qutseyten, qutsu.**

kushak 'sash, waistband, girdle' (Old Rus., Rus., Ukr.)--from Heb. חשק/*hashaq* 'to fasten, unite, bind together'. The past passives of this verb are: **hushaqti, hushaqta/hushaqt, hushaq/hushqah, hushaqnu, hushaqtem/hushaqten, hushqu.**

lyubit' 'to love' (Old Slav., Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Pol., Upper Lus., Lower Lus.)--from Heb. לבב/*libbev* 'to fascinate, attract, charm, ravish the heart'. The past passives of this are: **lubavti, lubavta/lubavt, lubav/lubevah, lubavnu, lubavtem/lubavten, lubevu**. The common Slavic *lyubov'* 'love', etc. follow from here.

lyud, lyudi 'people' (Old Slav., Church Slav., Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Old Czech, Czech, Slovak, Pol., Upper Lus., Lower Lus., Polab.)--from Heb. ילד/*yalad* 'to give birth, beget'; ילוד/*yalud* 'a newborn, child, birthling'. The Hebrew expression: ילוד אשה /*yelud ishah* means 'born of woman, a human-being, mortal'.

muka 'meal, flour' (Old Slav., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. מגג/*magag* 'to press, knead, soften, grind' and Heb. קמח/*qemah* 'flour'. Passives are: **mugagti, mugagta/ mugagt, mugag/mugegah, mugagnu, mugagtem/mugagten, mugegu.** Cf. also with the Slav. term *bumaga* 'paper', which is prepared by squeezing and pressing.

parus 'sail' (Old Rus., Rus.)--from Heb. פרס/*paras* 'to spread, deploy'; פרוס/*parus* 'spread across, stretched'. Fasmer (Ibid., v.III, p. 210) noted that the Slavs did not take this word from the Greek.

prud 'a pond'; *prudit'* 'to dam up water, create a pond'; *zapruda* 'a dam, weir, mill-pond' (Old Rus., Rus., Ukr.,

Byelorus., Serbo-Croat., Sloven., Czech, Slovak, Pol.)--from Heb. פרד/*parad* 'to separate, divide'; **parud** 'separated'.

pugat' 'to frighten', *pugat'sya* 'to be frightened' (Rus., Ukr., Byelorus., Pol.)--from Heb. פחד/*pahad* 'to be frightened, afraid, fear, dread' and the Heb. past passives: **puhadeti, puhadeta/ puhadet, puhad/puhadah, puhadnu, puhadetem/puhadeten, puhadu.**

puskat' 'to allow, permit, let pass'; *propuskat'* 'to pass over, miss, skip, jump over' (Old Slav., Old Rus., Rus., Ukr., Byelorus., Bulg., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. פסח/*pasah* 'to pass over, skip, miss' and its past passives: **pussahti, pussahta/pussaht, pussah/ pussehah, pussahnu, pussahtem/pussahten, pussehu.** Note Rus. *Puskay.* 'let him, allow him to...'.

putat' 'to confuse, confound'; *putat'sya* 'to become confused' (Rus., Ukr., Byelorus., Serbo-Croat., Czech, Slovak, Pol.)--from Heb. פתה/*patah* 'to be foolish, tempted, misled'; פתה/*puttah* 'seduced, enticed, persuaded'. The past passives are: **putteyti, putteyta/putteyt, putta/puttetah, puttinu, putteytem/put-teyten, puttu,** similar to Rus. *puty* 'hobbles, chains' (Old Slav., Old Rus., Rus., Ukr., Byelorus., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.) and related to the Heb. verb פתל/*patal* 'to bend, wind, twist' which is probably also the source of other Slavic words such as: *oputyvat'* 'to enmesh, wind around'; *petlya* 'a loop'; *petlyat'* 'to meander, go not straight'. Note the Heb. פתיל/*petil* 'a candle-wick' and Slav. *fitil'* with the very same meaning. Some Heb. passives of פתל/*patal* are: **puttal/puttlah,** yield the Russian active forms *putal/putala* 'confused, confounded, misled'.

ruka 'an arm, hand' (Old Slav., Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus., Old Prus.)--from Heb. רקם/*raqam* 'to embroider, weave, fashion'; רקם/*riqqem* 'to shape, form, create'. Obviously, this borrowed term came to be applied to many sorts of handiwork. Past passives of **raqam** are: **ruqamti, ruqamta/ ruqamt, ruqam/ruqmah, ruqamnu, ruqamtem/ruqamten,**

ruqmu. Cf. Heb. **ruqam** 'embroidered, fashioned' with Rus. instrumental *rukami* 'by hand, hand-made'.

rushit', razrushit' 'to pull down'; *narushit'* 'to break, disturb, violate' (Old Slav., Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Lower Lus.)-- from Heb. רשע/*rasha`* 'to do wrong, evil, act wickedly'. The past passives of **rasha`** are: **rusha`ti, rusha`ta/rusha`t, rusha`/rush`ah/rusha`nu, rusha`tem/rusha`ten, rush`u.**

trud 'labor, work; trouble, pain' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol.)--from Heb. טרד/*tarad* 'to disturb, trouble'; טרדה/*tirdah* 'a trouble, bother, nuisance'; טרוד/*tarud* 'preoccuppied, troubled, busy'. The past passive forms of this verb are: **toradeti, toradeta/toradet, torad/tordah, toradnu, toradetem/toradeten, tordu.**

tul/tulo 'a quiver, case for holding arrows' (Old Slav., Old Rus., Church Slav., Bulg., Sloven., Old Czech, Czech)--from Heb. תלה/*talah* 'to hang, suspend, saddle with', etc.; תלי/*teli* 'a quiver; a clothes rack, peg, hanger'. The past passives of this verb (which were not preservede) should be: **tulleyti, tulleyta/tulleyt, tullah/tulltah, tullinu, tulleytem/tulleyten, tullu.**

ugol' 'coal' (Old Slav., Old Rus., Rus., Byelorus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Pol., Upper Lus., Lower Lus.)--from Heb. אכל/*akhal* 'to burn, consume, eat'. The past passives are: **ukkalti, ukkalta/ukkalt, ukkal/ukklah, ukkalnu, ukkaltem/ukkalten, ukklu.** It should be noted that the Hebrew phoneme *l* is soft, as in the Russian word *ugol'*. Also note the Heb. גחלים/*gehalim* 'burning coals'.

udaloy 'daring, lucky'; *udal'* 'boldness'; *udacha* 'good luck, success'; *udat'sya* 'to be successful, succeed' (Rus., Ukr., Byelorus.)--from Heb. גדל/*gadal* 'to grow, become big, be exalted, become famous'; גודל/*godel* and גדולה/*gedullah* 'grandeur, honor, glory'. The passive forms are guddalti, **guddalta/guddalt, guddal/guddlah, guddalnu, guddaltem /guddalten, guddlu.**

udar 'a blow'; *ydarit'* 'to strike, hit' (Old Slav., Old Rus., Rus.,

Ukr., Byelorus., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus.)--from Heb. עדר/*`adar* 'to dig, hoe, cultivate; to be missing, absent'. Heb. מעדר/*ma`ader* 'a pick-axe, hoe, mattock, spade', which till the soil by means of blows. The second meaning of this Heb. verb 'to be missing, pass away' is interesting, since there is a Russian idiom: *yego hvatil udar* 'he passed away' (literally--'he received a blow'). The past passives of **`adar** are: **`uddarti, `uddarta/`uddart, `uddar/`uddrah, `uddarnu, `uddartem/`uddarten, `uddru**.

umet' 'to be able' (Old Slav., Old Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.); also *um* 'mind'; *umnyi* 'clever'; *umen'ye* 'ability, skill'--from Heb. אמן/*aman* 'to bring up, train, educate; to be true, reliable, confirmed, believable'; אמן/*amman* 'artist, expert, craftsman, master'; אומן/*uman* 'craftsman, artisan, specialist'; אומן/*oman* 'trainer, tutor, educator, foster-father'; and אמנות/*omanut* 'art'; אמנות/*umanut* 'trade, handicraft'. The past passives are: **ummanti, ummanta/ummant, umman/ummnah** (cf. Rus. *umyon/umna* 'clever'), **ummannu, ummantem/ummanten, ummnu** (cf. Rus. *umnyi, umnye* 'clever ones').

uspeh 'success'; *uspevat'* 'to have time, be successful' (Old Slav., Old Rus., Rus. Ukr., Byelorus., Bulg., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. ספק/*safaq* 'to be sufficient, gratify'. The past passive form **(hif`il)** of הספיק/*hispiq* 'to supply, succeed, be sufficient' are: **huspaqti, huspaqta/huspaqt, huspaq/huspeqah** (cf. Rus. *uspeh* 'success'), **huspaqnu, huspaqtem/huspaqten, huspequ.** Sometimes the initial phoneme **h** is not pronounced.

utselet' 'to be left whole, survive intact'; *tselyi* 'whole, safe' (Old Slav., Old Rus., Church Slav., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.) --from Heb. נצל/*nitstsal* 'to save oneself, be saved, survive'. The past passives of the **hif`il** form הציל/*hitsil* 'to save' are: **hutsalti, hutsalta/hutsalt, hutsal/hutslah, hutsalnu, hutsaltem/ hutsalten, hutslu.** Note again the soft *l* in the Hebrew and the fact that the initial **h** is often unpronounced or silent.

chuyat' 'to feel, hear, understand, smell' (Old Slav., Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Old Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. **ציית**/*tsiyet* 'to listen to, obey, follow orders'. Its past passives are: **tsuyyatti, tsuyyatta/tsuyyatt, tsuyyat/tsuyyetah, tsuyyatnu, tsuyyattem/tsuyyatten, tsuyytu.** Cf. Heb. **tsuyyattem/ tsuyyatten** 'you (pl.) were obeyed, heeded' and Slav. *chuyete* 'you (pl.) listen, hear, feel, smell'. The Slavic terms *chutkost'* 'sensitivity, keeness, delicacy' and *chut'yo* 'flair, feeling, scent' are also from here.

shutit' 'to joke'; *shutka* 'a joke'; *shut* 'a fool' (Church Slav., Rus., Ukr., Bulg., Sloven.)--from Heb. **שטה**/*shittah* 'to jest, ridicule, deride, mock, make a fool of'; **שוטה**/*shotteh* 'a fool, simpleton, one easily led astray'. The past passives should be: **shutteyti, shutteyta/shutteyt, shutta/shuttetah, shuttinu, shutteytem/shutteyten, shuttetu,** though they do not appear in modern Hebrew.

The common feature in all the examples given above is the phoneme *u* (sometimes *o*). This is characteristic of the passive mood in Hebrew verbs or of past participles. The passive function of the phoneme *u* is lost in Slavic languages, though the phoneme itself is retained in the Slavic parallels that have been presented, even when they are in an active mood. Instead of the Hebrew rule, which replaces the root vowel with *u* when creating a past participle, Slavic languages add a suffix; and in the above cases, it seems that also some Hebrew pronominal suffixes were borrowed for this purpose. A.M.Selishchev (*Staroslavyanskiy yazyk*, II, pp. 80, 196) has pointed out the following suffixes in Old Slavic participles: *-mo, -m* (for present passive participles) and *-no, -to* (for past passive participles). His examples for the former are: *vyedom, znayem, hvalim* and for the latter: *biyeno, bito, znano, otversto.* The suffix *-mo* was designated by Selishchev as a 'participial'. But is this not the Hebrew pronomial suffix **-hem** (2nd and 3rd pers. pl.)? Note that one can also find the suffix **-amo** amongst the Hebrew pronominal suffixes, though not as frequently as **-hem.**

Furthermore, are not the Slavic participial suffixes *-yeno, -no* and *-to* the same as the Hebrew suffixes **-hen** (2nd and 3rd pers. f. pl.), **-to** (3rd pers. m. sing.) and **-ta** (3rd pers. f. sing.), indicating possessiveness or relating some name or action to a definite person, and which are joined to nouns, verbs, adjectives, and even auxiliary words? Obviously, here, as well as in the case of the phoneme *u*, the Hebrew suffixes have been preserved, but their functions have been lost or replaced. We have already seen similar loss/substitutions in other places.

As for syntax, Hebrew/Slavic parallels are not of much interest, since word order is rather free; the positions of defined and defining words are mostly unfixed both in the Hebrew and the Slavic sentence: the defining word may follow or precede the word being defined, both are equally correct in certain contexts. This in itself may also be considered a common feature.

SOME CONCLUSIONS

Now we can answer the question we posed at the outseet of this book: Why are there no Hebrew-Slavic jargons, such as Yiddish or Ladino? Clearly, there was no necessity to bring about their creation, since all the Slavic languages were sufficiently close to the Semitic, human communication needs were being met sufficiently, and all were already mixed with Semitic elements in their vocabularies, phonetics, accidences, phraseologies, onomastics, toponymics and hydronymics (more will be said regarding the last two later on). The presence of a well-developed case system in Slavic languages (synthetic structure) and the absence of the same in Hebrew (analytical structure) can account for the interactions between the Hebrew and the Slavic and testifies against their originating either one from the other or from one common ancestral language.

Judging by the borrowed composite words, by their components (prepositions-prefixes, articles and pronouns) and by the huge number of Hebrew loan-words, the language which

most directly influenced the Slavic languages was Hebrew, not some other Semitic language. This is also reflected in the massive Hebrew phonetic influence. At a certain historical stage, Hebrew became the second language of the Slavs; under these conditions of long-term bilingualism, a new, mixed Semito-Slavic language was formed, from which the ancient Slavic languages gradually separated and the modern Slavic languages then slowly developed from those ancient Slavic languages.

The presence of Hebrew words in the Slavic and Hebrew characters in Glagolitic alphabet in reverse order indicates that there had once been literature in mixed Hebrew-Slavic language. Surely there must have been ancient annals and documents, unknown to us now, written in the Glagolitic script. This Glagolitic script is the direct descendent of the ancient Hebrew alphabet (**Libona'ah, Da`ats, Ra`ats, `Ivri** or Hebrew-Phoenician).

The mixed language of the Slavs was dubbed **Leshon Kena`an** 'the language of Canaan' in the 10th century by the Jews of Western Europe, who were stricken by its resemblance to Hebrew. However, noting the differences between their Hebrew and **Leshon Kena`an**, they could not conclude that it was actually the same language and could not sufficiently explain all the phenomena. Several theories were put forward, but the real circumstances and explanations follow.

Notes

1) The examples listed by Harkavy are from Hebrew sources of the 10th-16th centuries.

2) Harkavy wrote: "The Slavic language in medieval Jewish literature is named 'Canaanite', and Slavs, in general, with the exception of some cases, are called 'Canaanites'." (Ibid., St.-Peterburg, 1865, p.17, n.1)

The Slavs were first named after newcomers from Canaan in the Jewish historic work Josippon, the date of publication of which remains disputable. Some believe it was written in the 5th century, since the author was not acquainted with the Talmud (The Babylonian Talmud was completed at the close of the 5th century or the beginning of the 6th). The latest additions to

the text of Josippon were made by the copyists. The record of the Canaanite origin of the Slavs is dated around the late-10th century.

Harkavy credited the scholar, Leopold Zunz, who wrote, in his notes to the English edition of Benjamin of Tudela's Itinerary (London, 1841, vol. II, pp. 226-229), that having compared other passages by Jewish writers, he had come to the conclusion that the words 'Canaan' and 'Canaanite language' mean "the Slavs and their language". Later discussion by Jewish scholars confirmed the Zunz's conclusions.

3) This letter was published by J.Mann in his book The Jews in Egypt and in Palestine under the Fatimid Caliphs, Oxford, II, 1922, p. 192.

4) The Russian historian, V.O.Klyuchevskiy (19th cent.) wrote: "The economic welfare of Kievan Rus' in the 11th and 12th centuries was based on slave-ownership; by the middle of the 12th century slave-ownership had reached enormous proportions. Already in the 10th and 11th centuries, the slaves were the main item of Russian export to the Black Sea and Volga-Caspian markets" (See his Works, Moskva, 1956, v.I, p.274).

5) It is strange that Harkavy did not give these important facts due consideration and expressed great skepticism about the works of other scientists, who made serious efforts, as far as possible, to solve the mystery of Slavic-Semitic linguistic connections. He wrote the following (p.19, n.4) about the necessity of collecting Slavic elements from the Jewish colloquial language: "It is to be done with great philological tact and not to be guided solely by phonetic congruences, as, for example, did W.Tugendhold in his booklet Semitische Nachklange (Vilna, 1847), where he tried, like Trediakovskiy, to prove neither more nor less than the origin of the Slavic Language from Hebrew and Chaldean!"

So far I have not been lucky enough to become acquainted with V.K.Trediakovskiy's work, nor, most likely, was Tugendhold, who lived about 100 years later than the Russian author, but they can both be credited with being the first who tried to substantiate the ancient concept of all languages originating from the Hebrew by investigating the Slavic languages. In spite of the inaccuracy of their initial idea and conclusions, it is meritorious that they accumulated the facts, and even that they simply noticed the lexical and other similarities in the Slavic and Semitic languages. The work of Tugendhold, in particular, contains very serious comparative lexical material on Hebrew, Aramaic, Russian and Polish, selected by the author not merely for their phonetic similarity (with only a few exceptions), but also for the semantic correspondence of those words being compared.

6) Heb. **Shabbat** (Yid. **Shabbes**) is Saturday, 'day of rest'. This word has gotten into the Russian dictionary, not only in the form *shabash,* 'end of work', but also in the form *svyato* 'holiday', *svyatoy* 'saint, holy, sacred', *svyatost'* 'holiness, sanctity', *subbota* 'Saturday', etc.

Often they paid attention to the fact that the words *svyatoy*, *svyatost'*, etc., were used by the Slavs long before they adopted Christianity. Nonetheless interesting is the word *kudesnik* (magician, wizard, pagan prophet), originating from the Heb. **qadosh** 'saint, sanctified'. In addition to the names

Sviatoslav, Sviatopolk (Sviatopluk), and Boris (the Bulgarian king, renamed Michael after his conversion to Christianity), there are other names found in Slavic documents, such as Sfirka, Aminodov, Libi and others. Evidently, the Slavs were acquainted with the Hebrew Language, the Sabbath holliday, and Jewish names long before they became Christians. The name of the pagan holiday *'Kolyada'*, winter solstice, when the days begin to lengthen, means "birth, springing up", etc. in Hebrew; this was when they celebrated the rebirth of the Sun, not the birth of Jesus Christ.

7) The actual number of borrowings can not be determined exactly. Checking the modern Russian dictionary indicates 43%, whereas some Old Slavic texts show 60%. This is the result of the inevitable losses of the borrowed words in some Slavic languages and their preservation in others, with the division of the uniform Old Slavic and the development of differentiated languages over a long period of time. But the main obstacle in the determination of the actual quantity of borrowing is the following. As it will be seen subsequently, the Slavs borrowed Semitic words from colloquial Hebrew. This Hébrew had gone through a long period of symbiosis with Aramaic. This Aramaicized Hebrew ceased to be used as the colloquial language during the 6th-7th centuries A.D. The first Hebrew dictionary was compiled by Saadia Gaon at the beginning of the 10th century, the vocabulary being extracted from the existing literary sources; so it did not include a complete, ancient, colloquial Hebrew vocabulary, which, had then already, to a large extent, been lost or forgotten. Thus, the real amount of Hebrew borrowings in the Slavic lexicon is much more than the study of dictionaries can provide, i.e. it exceeds 60%.

8) The Sanskrit dictionary traces the following Indo-European terms of kinship: *matr* 'mother', *tatah* 'father', *pitr* 'father', *duhitr* 'daughter', *bhratr* 'brother', *svasr* 'sister', *shvashurah* 'father-in-law'. The following terms from the Semitic lexicon have passed into the Slavic: **leom** 'nation, people, tribe', from which the Slavic terms *plemya* 'tribe' and *plemyannik* 'nephew' derive (the origin of prefix *p-* will be explained later); **tsemed** 'pair, couple' rendering the Slavic *sem'ya* 'family'; **vatiq** 'veteran, experienced, old resident', giving the Slavic *otets, batya, bat'ko* 'father'; **meodi** 'strong, mighty', from here the Slavic *muzh* 'man, husband'; **zun, hezin** 'feed, sustain' yielding the Slavic *zhena* 'wife' and *syn* 'son'; **nekhed** 'grandson' becoming the Slavic v*nuk* 'nephew'; **dod** 'uncle', **dodah** 'aunt'--the Slavic *dyadya* 'uncle' and *tyotya* 'aunt'. There is much more semantic conformity between the Sanskrit and Slavic terms, whereas the Semitic/Slavic correlations are more approximate and associative. Perhaps, this is one of the sure signs that Indo-European language was native for the Slavs, while the Semitic language was the second language, introduced later on, hardly learned, with inevitable inaccuracies in the borrowing.

9) In the borrowed verbs and verbal nouns, the prefix *t-* (*de-/te-*) can be of another origin. The Hebrew verbs in the second person sing. and pl., future, as well as in the imperative mood, accept the prefix ת/*te-*, and so they could be adopted in this very form which is often used in speech. It is impossible to distinguish in the compound words whether the pronoun ד/*de-* or verb prefix

ת/*te-* were used, because in Russian and other Slavic languages there is a widespread interchange of the consonants *d/t*. We meet approximately the same situation in those borrowed verbs containing preposition-prefix ב/*be-* , which may originate either from tautologies or from verbs in the infinitive (ב /*be-* is one of the infinitive prefixes of Hebrew verbs).

10) While comparing words, note that in Semitic languages roots of words are formed only by consonants, therefore, the vowels can differ. It is also necessary to take into consideration much consonantal interchange that occurred both when words were adopted and during the long history of development of the languages. The labials *b, v, m, p, f* might be interchanged, as might the alveolars *d* and *t* become interchanged, or the sibilants and fricatives *zh, z, s, sh, ts, ch, shch*. Words might also lose or gain sounds in accordance with the phonetic laws of the borrowing languages.

11) There are many literal translations from the Semitic preserved in Slavic languages. We have no reason to consider that all of them are taken from translated literature, just as there are borrowed expressions which are only partially translated or not translated at all. Obviously, these phrases represent a common group of borrowings all resulting from the Slavs' bilingualism.

Here are some examples of Slavic translation loans from Hebrew: 'walls have ears'; 'ungird' (fig., 'throw aside all restraint'); 'to give by hand' (fig., 'near, close at hand', 'a stone's throw from here'); 'stretch out a hand' (fig., 'to beg'); 'free as a bird' (fig., 'one's own master'); 'pour out spite' (give vent to spite); 'grind one's teeth'; 'the mountains do not meet, but the men do'; 'without number' (a huge quantity); 'miracle of miracles' (something extraordinary); 'hold out by miracle'; 'the sins of youth'; 'to drop a word' (to say a precious few words); 'pour out one's soul' (unburden one's heart); 'for eternal ages' (forever); 'carry the punishment' (bear the punishment); 'to break through' (Rus. *idti naprolom* originates in 'to fight in the breach', which is the same as 'to stand in the breach' in Hebrew); 'at a single breath' (at one go, at a stretch); 'be a burden on somebody'; 'said and done' (no sooner said, than done); 'smell out' (learn, get to know); 'in the twinkling of an eye' (very quickly); 'to boil up' (fig., 'fly into a rage'); 'be in seventh heaven' (to enjoy); 'to stagger' (fig., 'to lounge about'); 'by black on white' (black on white, clear, self-evident); 'put an end to something'; 'last year's snow' (something insignificant, worthless).

12) The Slavic words *sila* 'force' and *telo* 'body' could be also formed directly from the Heb. אל/*el* 'god, force', and עול/*`ol* 'force, body' by appending the prefixes *she-*/ze- in the first case and *de-* in the second. The word *sila* has two different meanings: 'divine, spiritual force' or 'force of oppression, pressure, gravity'. It is doubtless that Heb. אל/*el* and עול/*`ol* 'yoke, oppression, burden' are late variants of the same stem, which had a primordial, uniform meaning, but were already differentiated when they got into the Slavic languages.

13) Some Russian surnames directly indicate bilingualism, because their components are taken from different languages. For example: Demut-Malinovskiy (here the first part is Heb. דמות/*demut* 'image, likeness');

Tugan-Baranovskiy (the first word is Heb. טוגן/*tugan* 'grilled, roasted', while the second one is from Rus. *baran* 'ram'); Nyevostruyev or Nyevstruyev (the first part of the word is Heb. נבע/*nava`* 'flow out, spout, jet'; the second part is Rus. *struya* 'stream; jet'). Both parts of the surname Sokolov-Skalya come of the same Heb. word סכל/*sakhal* 'scrutinize, observe closely'.

14) They are of the opinion that the Cyrillic alphabet is older than the Glagolitic one, and that the latter arose as a conspiratorial cryptography, created in response to the persecution of Cyrillic literature by Catholic clergy. But if the Catholics persecuted the Cyrillic alphabet (due to its Greek-Orthodox origin), they could also persecute the Glagolitic alphabet (which, in fact, they did do) for its Slavic-pagan or Slavic-0rthodox origin. So the thesis turned out to be entirely unfounded. It is strange enough that the Glagolitic alphabet was in widespread use in those regions of the Slavic world where Catholicism had not penetrated (Bulgaria and Rus') and where the Cyrillic alphabet was not persecuted, where a conspiracy would be needless; in fact, in Bulgaria and Rus', both these alphabets coexisted for a long time before the Cyrillic finally won.

15) The existence of a Russian-Khazarian alphabet is also confirmed by an earlier Persian source *Mudzhmal at-Tavarih*, 1126 A.D. (collected stories by an anonymous author), where a legend about Russian/Khazar origin is adduced: "Rus and Khazar were from the same mother and father. Then Rus grew, and since he did not have a place that he liked, he **wrote a letter** to Khazar, and asked him for a part of his country in order to settle there..." (according to A.P.Novosel`tsev, *Vostochnye istochniki o vostochnykh slavyanah i Rusi VI-IX v.v.*, 'The Eastern Sources on the East Slavs and Rus' of the 6th-9th centuries A.D.', pp. 335-419; quoted from L.N. Gumilyov's *Drevnyaya Rus' i Velikaya step'*, 'Ancient Rus' and the Great Steppe', Moscow : "Mysl`", 1989, p. 157).

16) The quotation goes on: "...and has learned the Jewish script, at the same time, from a Samaritan in Korsun'." I.Hainman, the author of the book: *Yevreyskaya diaspora i Rus'*, 'The Jewish Diaspora and Rus' ", having considered the comma in the text to be arbitrary, has come to an arbitrary conclusion that, in the Crimea, Constantine had learned to write Russian in Hebrew characters . Therefore, she has erroneously identified Russian script with the Aramaic script (which is still used by Jews today). This conclusion is more bold than correct. The *Paleya* does not consider the Russian and Semitic scripts to be one and the same script, but names them differently, praising the Russian script as being given by the God, and marks its occurrence and its actual invention by a certain Russian in Korsun' (The Aramaic script is surely not to be described in such a way!). In the *Paleya*, two different kinds of scripts are discussed, Russian and Semitic, which were studied by Cyril simultaneously and in the same place (Korsun').

Finally, the expressions "Russian language" and "Jewish script" are used according to the text in different cases. They refer to different parts of the sentence and provide different messages. *Paleya* states: Cyril wrote books in Russian, having learned the Russian script, and at the same time he also

learned the Semitic script.

Except for the message of *Paleya*, some other attempts to resist the spell of Cyril's name are also known. The Russian historian of the 18th century, V.Tatishchev (*Istoriya Rossiyskaya*, v.1, p.93 and v.4, p.39), referring to a number of medieval authors (Orbini, Gagek, Vapovski, Dlugosz, Miechowsky, Kromer, Stryjkowsky, Gwagnin, and "many others"), wrote that the Slavs "had their script many hundreds of years before the time of Vladimir (10th-11th cent.)". These "many hundreds of years" should be reduced only by one and a half when recalculating for the time of Cyril. Tatishchev reports that the first Slavic alphabet was created by St. Jerome (Hieronymus), an Apostolic Father, a Slav from Istria; but he is mistaken here, since St. Jerome was not a Slav and bore no relation to the creation of the Slavic alphabet. He had left the Adriatic coast two centuries before the Slavs arrived there and the Glagolitic alphabet was created by others long before the life of St. Jerome (4th-5th cent.A.D.).

17) V.V.Dal', *Tolkovyi slovar'*, p.XLVII.

18) The accurate pronunciation of unstressed *o* by Ukrainians is an illustration that they had settled in their present territory rather late and that they were not under the Khazars' authority. The Ukrainians came to the Dnieper area at the time of the Polish-Lithuanian conquest of the Ukraine in the 14th century and had already settled in the eastern Ukraine (Slobodskaya) during the late-17th century. In the foreword to his dictionary, V.Dal' offers the following thought of M.P.Pogodin: "Not only at the time of Rurik, but also before the Tatar invasion, the present nation did not live in *Malaya Rus'* ['Little Russia', the Ukraine--V.Sh.]; otherwise, in the southern annals, more traces would have remained in the Malorussian dialect [Ukrainian]. The Ukrainians, who are songsters and enjoy *dumy* and *byliny* [epic songs], counterbalance the Veliko-Russians [Central Russians]; they would have at least remembered Prince Vladimir, but nothing of the kind has been observed. There are many reminiscences about the Carpathians, the place from which they came, probably at a much later time and where, nowadays, Rusins and Rusnyaks speak the same dialect". As for the inhabitants of the Volga, with their exact pronunciation of the unstressed *o*, the Russians had settled the shores of the Volga already after the invasion of the Kazan' and Astrakhan' khanates by Ivan the Terrible in the late-16th century. These inhabitants, judging by their *o* pronunciation, were mostly from the North. There is no contradiction in that the Khazars pronounced the unstressed *o* as *a*, but coming from them (as it will be shown) the Ashkenazic Jews pronounced this as *o*. The Khazars moved to Russia, leaving their state (1016) and were then expelled from Russia to Poland (1113), where they found a new linguistic surroundings with the accurate pronunciation of the unstressed *o*. The centuries of living there did the job. This new pronunciation was adopted by the Jews, not only in their Slavic speech, but also in the Hebrew pronunciation.

19) The examples for the first case are given in nos. 1 and for the second case in nos. 2.

20) Here the most ancient alphabet is called 'Hebrew' in light of Immanuel Velikovsky's book *Ramses II and his Time.* In the chapter "The Inscription of Ahiram and the Origin of the Alphabet", the author pointed out that one of the most ancient known Hebrew alphabetic inscriptions, on the stele of King Mesha of Moav, and the cuneiform Hebrew inscription of Nikmed/Nikdem, in the Phoenician city Ugarit, are of the same age (9th cent.B.C.). This means that in Samaria (where, in Velikovsky`s opinion, Mesha was going to install his stele in memory of his campaigns against Israel) and in Moab (Transjordan), the Hebrew alphabet was already used, whereas the Phoenicians still wrote in cuneiform. Thus, the Phoenicians had nothing to do with the creation of the Hebrew alphabet; they had borrowed it from the Jews and later (in the 8th-7th cent. B.C.) passed it on to the Greeks.

A known linguist, Holger Pedersen, elucidated this problem: "The Greeks called the alphabet Phoenician, because they themselves had learned it from the Phoenicians. But we have no reason to believe that the Phoenicians had any proprietary rights in it above the other peoples of Canaan. We cannot even call it the Palestine alphabet, if that term implies that it originated in Palestine; for the alphabet appears very early also in an entirely different region, Southern Arabia. Here we find inscriptions which go back, if not so ancient a period as those in Palestine, at least as far as the eighth century before Christ; and these portray the alphabet in a shape which cannot be explained by the Palestine forms, but which points back to an original common to both". (H.Pedersen, The Discovery of Language, 1962, Indianapolis, Ind.: Indiana University Press, p. 178).

It is only strange that the researchers did not call the two different alphabets by two different names - one 'Palestinian' and the other 'Southern Arabian'.

21) A.M. Selishchev was near this conclusion (see his book *Staroslavyanskiy yazyk*, 'Old Slavic', pt. 1, Moscow, 1951, pp. 48-50). He noticed that the Hebrew-Samaritan script had served as a model for six Glagolitic letters (*buki, yest`, kako, tsy, cherv`, sha).* 100 years prior to Selishchev, the similarity of a number of Glagolitic letters to those from the Hebrew square script was noticed by a prominent Slavist, P.Shafarik.

It should be noted that the failure to find the Glagolitic roots confounded most investigators, because they looked for the sources of the Glagolitic alphabet in Greek-Byzantine forms of script. Such was the case of the most widespread cursive-minuscule theory of V.Yagitch, I.Tailor, A.Leskien and others, which was disproved, found to be completely baseless by N.Grunskiy, A.Ralfs and I.Ogiyenko. Later, and also without success, A.Vishnyakova and E.Granstrem tried to compare the Glagolitic alphabet to some kinds of Greek tachygraphy and cryptography. It looks as if the research on Greek roots brought the investigators to a deadlock.

22) The supposed transitive forms of the letters are marked by the sign 'x'. The pronunciation of the letters is indicated in brackets.

23) The name of the Slavic letter *ot* itself originates from the common name for Hebrew letters (sing. אות/*ot* "letter, mark", pl. אותיות/*otiyot* "letters"). The

Slavs obviously knew the names of all the Hebrew signs and their generic connotations; cf. Ukr. demonstrative particle *ot!*, Rus. *vot!* meaning 'here!, there!, there is..., that is what...'.

24) In 893 A.D., in Bulgaria, under Tsar Simeon, who was a Byzantine by education and conviction, the Cyrillic alphabet (based on the Greek uncial script) was introduced into practice. From then on, this new, Cyrillic alphabet began to spread and the old, Glagolitic one was ousted. At the fringes of the Slavic world, *Glagolitsa* continued to be used for rather a long time, in Russia until the 12th cent. and on the Dalmatian coast--up to the 18th cent.. The most ancient Slavic texts are written in *Glagolitsa*. Some such texts, brought to Bulgaria from Moravia by the exiled disciples of Cyril and Methodius, were written in the same alphabet. Therefore, it is thought that those exiles actually brought the *Glagolitsa* with them, however, what this may indicate is only that the *Glagolitsa* was used in Moravia long before Cyril and Methodius arrived there.

It is reported in one of the additions to the *Vita Constantini* (see P.A.Lavrov, *Materialy po istorii vozniknoveniya drevneyshey slavyanskoy pis'mennosti*, 'The Materials on the Origin of the Oldest Slavic Script, Leningrad, 1930, p.37) about the Catholic missionary, Veyteh's, activity: "...later on, after many years had elapsed [after Cyril's death - V.Sh.],Veyteh came to Moravia, to the Czechs and to the Lyahs [i.e., Poles - V.Sh.], destroyed the true faith, turned the Russian script down and established the Latin faith and script..." We know from the same text (some lines above) that Russian script (*russkaya gramota*) is the alphabet that Cyril learned in the Crimea, i.e. we deal with a uniform Slavic alphabet, which was not created by Cyril and was used in the whole Slavic world before the introduction of the Cyrillic or Roman alphabets to that region. It is interesting that the message of the Moravian Prince, Rostislav, to the Byzantine Emperor, Michael III, judging by the *Vita Constantini* text, did not contain any request for the creation of a Slavic alphabet, but only for preaching in Slavic. However, in reality, the situation was such that there was no need of preaching either. Rostislav needed a military alliance with Byzantium against a hostile Bulgaria, an ally of the German Emperor, and his object was achieved: in 864 Bulgaria was seized by Byzantium and converted to Christianity.

Notice the most interesting thing--Constantine (the future Cyril) and Methodius were actively serving as Byzantine diplomats in Moravia during that complex period. This, their main mission, was completely ignored in their biographies. Bulgaria is indebted to the brothers from Solun' not for its enlightenment, but for one of the Byzantine invasions and the violent conversion to Christianity.

25) More in accordance with the truth, Cyril created and inculcated *Kirillitsa,* wich did not require those intellectual powers usually attributed to him, and this very alphabet played a most sinister role in the history of Slavic culture. Many Cyrillic texts were recorded over scraped off old Glagolitic ones (palimpsests) in unjustifiable vandalism, due to the shortage

of parchment, while many other Glagolitic texts were simply burnt when not needed.

26) See W.Lettenbauer, "Zur Entstehung des glagolitischen Alphabets", Slovo, III, 1953, pp. 35-48.

27) Quoted from the article of P.Y.Chernyh "*Yazyk i pis`mo*" ('The language and script') in Istoriya kul`tury Drevney Rusi ('The History of the Ancient Rus' Culture'), 1948, v.II, p.134.

28) See V.Tatishchev Istoriya Rossiyskaya, 1964, v.IV, pp. 39-40.

29) See Y.Georgiyev The Slavic Script before Cyril and Methodius, Sofia, 1952, pp. 4, 37.

30) See *chernorizets* (monk) Khrabr "*Skazaniye o pis`menah*" ('The story of the letters'), in the book Materialy po istorii vozniknoveniya drevneyshey slavyanskoy pis`mennosti ('Materials on the History of the Origin of the Most Ancient Slavic Script') by P.A.Lavrov, Leningrad, 1930, p.162.

31) Ibn Ya`aqub al-Nadim, **Kitab al-Fihrist**, quoted by A.E.Harkavy in his Skazaniya musulmaskih pisateley o slavyanah i russkih ('The Stories of Muslim Writers about Slavs and Russians'), St. Peterburg, 1870, p.240.

32) In his homily: "About the Raid of the Rosses", Photius told about a miracle which had saved Constantinople from capture in 860. When it had become clear that the city could not be defended, the priests, led by Photius, carried a sacred relic, the Virgin Mary's chasuble, on the walls and "the enemies inexplicably fell back... their embankment fell as on the given signal..." and "the barbarians abandoned the siege". Later on, the Byzantine historians supplemented this message with further episodes of this sacred chasuble dipping into the sea and causing a gale and of the Rosses applying to the Byzantines with a request for conversion. The deception in all these so-called miracles was disclosed by Constantine Porphyrogenitus in his book *De Administrando Imperio* as follows: "By means of generous dispensations of gold, silver and silk clothes, he [Basil I--V. Sh.] attracted to negotiations the warlike and godless nation of the Rosses, and having concluded a peace treaty with them, persuaded them to be saved, converted..." Basil I was Constantine`s grandfather, who became co-ruler with Michael III in 867; Constantine erred, attributing the events of 860 to a later time (cf. Hieromonk Nikon, "*Nachalo hristianstva na Rusi*", 'The Beginning of Christianity in Rus' in Voprosy istorii, no.6, 1990), but Constantine was not mistaken concerning Byzantine diplomatic tactics. It is possible to surmise that the Byzantines persuaded the Rosses, gratified with tribute, to participate in Photius' scenario, according to which the Rosses actually fell back and destroyed their own ramparts at the Byzantines' signal.

33) Svyatoslav fell victim to Byzantine perfidy and his own predatory tendencies. Having intended to seize Bulgaria and make it the center of his domain, he turned his seeming ally, Byzantium, into his enemy, thus sealing his fate. Being true to their methods, the Byzantines bribed the Pechenegs, who attacked Kiev in Svyatoslav's absence. The Prince returned to Rus', drove the enemies away and appeared again in Bulgaria. The Byzantines, having gathered large forces, defeated the Russians and forced them out;

however, they knew that the Varangian prince would not let the matter of the capture of Bulgaria rest and, in fear of further retaliations, they warned the Pechenegs about the battered Russian troops returning. This time the Pechenegs proved equal to the task set for them by the Byzantines and ambushed the Russians at the Dnieper rapids, massacring them all. A cup was made out of Svyatoslav's scull, with an inscription reading: "Wishing for the heads of others, cost him his own", which rather exactly characterizes the fate of the restless Svyatoslav. No one will ever know whether he had guessed what a service he had rendered to Byzantium and what harm to Bulgaria.

Karamzin (*Istoriya gosudarstva Rossiyskogo*, 1988, v.1, p.115, n.416) wrote about the inscription on this scull-cup, noting that the historian, Stryjkowsky, who had reported it "did not think that the barbarian Pechenegs knew how to write [i.e., they had no script--V.Sh.]". But here Karamzin was mistaken, because in the 20th cent. J. Nemeth discovered the Pecheneg script.

34) Here, as well as elsewhere in this book, for the sake of brevity, only the similar elements are indicated.

35) Ibid., p.76.

36) The *ts/tp* interchange is truly problematic; however the presence of the other phonemes and the identical meaning imply the relationship between the Semitic and Slavic terms.

37) Cf. Guide to the South Slavonic Languages by R.G.A. De Bray, 1980, p. 119.

38) Cf. B.Spinoza A Theologico-Political Treatise, Ch. VII, "Of the Interpretation of Scripture", New York : Dover, 1951, p. 108.

39) The author of a known Hebrew-Russian dictionary, published in Moscow, 1963. For some reason, the essay on grammar was written by Prof. B.M.Grande, while the compiler's own essay existed in typewritten form and was given to me by his daughter, Lea Prestina. She later inserted a brief version of her father's previously unpublished essay on Hebrew grammar into her own book *Slovar' zapreshchennogo yazyka*, 'Dictionary of the Forbidden Language', Israel, 1999.

40) When borrowing, other types of errors were also made--sometimes the first phoneme of a root was taken to be an infinitive marker and, as such, was dropped, e.g. the infinitive **ללטש**/*le-latesh* 'to sharpen, grind, clean, add luster' has lost not only the infinitive prefix **ל**/*le-*, but also the initial **ל**/*la* of the root as well: Heb. **לטשתי**/*litashti* turned into Slav. *tochit', chistit'*, etc. It should be noted that in modern Hebrew the only infinitive prefix still in use is **ל**/*l-*, while other infinitive prefixes--**ב**/*b-*, **כ**/*k-*, and **מ**/*m-* have been lost. Thus, it is all the more interesting to witness their preservation in Slavic verbs.

41) See A.M.Selishchev, *Staroslavyanskiy yazyk*, II, p. 176

PART TWO

THE SARMATIANS

1

The search for explanations regarding the apparent cognate relationship between the Slavic languages and the Semitic ones (Hebrew in particular and, to a lesser extent, Aramaic) have led to the consideration and reconsideration of some existing hypotheses. The first attempts to interpret these phenomenon were made by unknown persons living at the close of the 1st millennium A.D.; it was they who named the Slavic lands 'Canaan' and the Slavic language 'Canaanite'. These terms were adopted in Western Europe, where little was known about the Slavs; Eastern Europe authors knew much more. According to A.Harkavy (*Ob yazyke yevreyev*..., 1865, p.39), Moses ha-Goleh from Lida (now within Byelorussia) mentioned the Slavs' use of the Hebrew word **shabbat** 'Sabbath' as: "**shabash** in their spoiled language" (**Otsar nehmad**). Note that the phrase "spoiled language" referred to the Slavic language. Here we are dealing with some new concept. We remember the report by Benjamin of Tudela (12th cent.), that the Slavs sold their children into slavery, causing their land to be called 'Canaan' and themselves 'Canaanites'. We also remember the legend of the expulsion of the Canaanites from Canaan by Joshua, son of Nun, supposedly indicating the origin of the Slavs. Moses ha-Goleh's brief note on the Slavic term *shabash* points directly to the language of the Slavs as being the actual source of those legends, because it was a "spoiled language". But whose language was 'spoiled' in order to form the Slavs' language? The language of the Hebrews. V.Trediakovskiy (18th cent.) and W.Tugendhold (19th cent.) came to a similar idea, stating that the Slavic languages originated from the Hebrew and Chaldean (Aramaic) languages.

In the early-20th century, H.Pedersen put forth his so-called Nostratian theory, according to which the distant affinity of a number of linguistic families was postulated. So the kinship of the Indo-European family (including the Slavic languages) and the Semito-Hamitic family (which includes Hebrew) have been

affirmed. The existence of a prior, uniform linguistic super-family has also been affirmed. One would think that Nostratian theory could, therefore, explain our case. But neither Trediakovskiy, nor Tugendhold, nor Nostratian theory are sufficient.

In the 1980's, T.V.Gamkrelidze and V.V.Ivanov came to the idea that there had been an original settlement of Indo-Europeans in the ancient Middle East in the 4th millennium B.C. This idea was inspired first of all by the Semitic lexical borrowings in the proto-Indo-European vocabulary resulting from this contact with the language of the proto-Semites.

When trying to validate any particular theory, we must first of all proceed from the previously established fact that it was the Hebrew language, rather than any other Semitic language, that had strongly influenced the formation of the Slavic languages. So the idea of the Slavic languages (or of one uniform Slavic language) originating from Hebrew must be rejected vigorously, because of the difference in the linguistic structures (Hebrew being analytical and the Slavic being synthetic). As to the Nostratian theory, it concerns the division of the language families, a very ancient phenomenon, whereas we do not deal with the families, but with concrete languages, which were isolated within their own families later on and may have influenced each other still later. What remains is to consider the possible linguistic contacts and mutual influences. The only plausible explanation, which should be accepted in our case, is of linguistic contacts. More precision regarding the time of linguistic contact is required, since, though Ivanov and Gamkrelidze may be correct in their supposition, we can suggest another possible time frame under other circumstances.

If the hypothesis that the ancient Indo-Europeans initially resided in the ancient Middle East is accepted, then it would be interesting to know at what point in time they came into contact with the ancient Semites. We can suggest another later and more direct contact, not between Indo-Europeans and Semites, but actually between the Slavs and the Hebrews under somewhat

different circumstances. We are supported in this theory by the fact that the number of Semitic loan words in Germanic differs greatly from their number in the Slavic languages. When the Indo-Europeans departed from the Middle East, they may have settled across all the vast territories of Asia and Europe. With their departure, the differentiation of the Indo-European languages increased, but this could not change their ancient vocabularies and other linguistic components to such a degree that the number of Semitic borrowings would become so radically altered in the neighboring Germanic and Slavic languages. The difference in the number of loan words would only vary slightly, if at all. However, in fact, there is such a significant difference in the quantity of Semitic loan words between them, that it is even possible to speak of a 'principle of unevenness' regarding the Semitic influence upon Indo-European languages. So, it is most significant that if in any particular Slavic vocabulary there are thousands of Semitic loan words, there are only hundreds either in German or English, and this is even without discussing phonological, grammatical or other parallels.

We should emphasize the following: if, in our case, there were separation of linguistic families, languages or dialects from one common source, than the quantity of Hebraisms/Semiticisms would be approximately the same in each family, language or dialect, including the Semitic ones. Moreover, nobody would consider these ancient Semitic loan-words to be 'Semitic', because the Semitic languages would not be recognized as ever having existed, never having become distinctive.

The appearance of the term **leshon kena`an** was anything but casual. One can rightfully find that the Slavic languages (as well as the Caucasian and Baltic languages), in comparison to other European languages, have undergone an especially strong Semitic (Hebrew) influence; this then indicates a rather late contact; after the Slavic languages (or a common Slavic ancestor language) had already become separated from the common

Indo-European language, not to mention that the Hebrew had, of course, long before separated from its common Semitic ancestor language. The same fact--of the uneven influence--allows us to consider the area of the Slavs' settlement in Europe to be the place of linguistic contact with the Semites, i.e. with the Hebrews.[1]

In addition to the former observations, the Germanic and Slavic vocabularies sometimes show a very different choice of Semitic loan words or loaned phrases, also indicating that the Semitic influences on each European language and in each European region occurred separately and at different times. It is sufficient to present some examples of Semitic loan words in English that are absent in Slavic vocabularies, as follows:

add - - Heb. עוד/*'od* 'more, still, yet'.
as - - Heb. אז/*az* 'then, so'.
aura, ore - - Heb. אור/*or* 'light'.
camel - - Heb. גמל/*gamal* 'camel'.
carve - - Heb. קו/*qav* 'line'.
cover - - Heb. כובע/*kova`* 'hat, head-dress, cap'.
earth - - Heb. ארץ/*erets* 'earth, land, country'.
fasten - - Heb. תפס/*tafas* 'caught, seized, grabbed'.
gale - - Heb. גל/*gal* 'wave, pile'.
glass - - Assyr. גלס/*glas* 'glass'.
hush - - Heb. הס/*hus* 'hush, be quiet'.
kid - - Heb. גדי*gedi* 'kid'.
kill - -Heb. חלל/*hillel* 'to defile, desecrate, violate; slay, wound'
meat - - Heb. מת/*met* 'dead, corpse'. Cf. Slav. *myaso* 'meat'--from Assyr. מיסא/*misa* 'dead, corpse'.
mind - - Aram. מנדע/*manda`* 'mind'.
mystery - - Heb. מסתר/*mistor* 'secret, hidden place'.
off - - Heb. עף/*`af* 'to fly away'.
or - - Heb. או/*o* 'or'.
other - - Heb. אחר/*aher* 'other, different'.
palm - - Assyr. פם/*pam* 'hand'.

pass - - Heb. פסח/*pasah* 'pass over, skip'.
peace - - Heb. פיס/*piyyes* 'to appease, pacify, mollify, placate'.
ride- - Heb. רדף/*radaf* 'to chase, pursue, run after'.
shiver- - Heb. שבר/*shavar* 'to break to pieces, fragment'.
sod - - Heb. יסוד/*yesod* 'base, foundation'.
through - -Heb. דרך/*derekh* 'through, path'.
whole - - Heb. כל/*kol* 'all, entire, the whole of...

The time of the Hebrew-Slavic linguistic contact can be determined by the fact that the Old Hebrew alphabet was passed directly to the Slavs. This ancient alphabet had different names: **`Ivri,** Phoenician, **Libona'ah, Da`ats, Rats** and, as shown in Table 1, eventually metamorphosed into the ancient Slavic alphabet--the *Glagolitsa.* There can be no doubt that the ancient alphabet of the Hebrews was passed directly to the Slavs, because they could not absorb half of their vocabulary via a mediating people. This most ancient Semitic alphabet is thought to have come into use around the middle of the 2nd millennium B.C. The Hebrews, returning from their Babylonian exile around 500 B.C., began to gradually switch from their ancient alphabet to the Aramaic (square) one, the one still being used today. It is precisely during this thousand-year period that one should seek data on a significant sector of the Hebrew population that might have become separated from the mainstream and then passed its ancient alphabet and language on to other peoples. These Hebrews would not have come from the preserved and well-documented tribes of Judah and Benjamin, who retained their traditional adherence to Jewish religion, because those Hebrews who came into contact with the Slavs were heathens.

Now we will address the detail specifying the precise time of the separation of those Hebrews who came into contact with the proto-Slavs. Among the songs of the ancient Slavic festival of Kupalo there is one about a brother and his sister who got married, not knowing their kinship. In order not to separate, they transformed into the flower named *Ivan-da-Mar'ya*

(*Melampyrum nemorosum, Viola tricolor, Anyutiny glazki* 'Anyuta's eyes', *Brat i sestra* 'Brother and sister', etc.).[2] The Jews named this flower אמנון ותמר/*Amnon ve-Tamar*--after the names of the Biblical Amnon and his half-sister Tamar, the children of King David from different mothers; the story of incestual love, or rather of Tamar's rape by Amnon, is recorded in the Book of Samuel II: 13. Judging by the Slavic source (the song sung at the heathen festival), the Slavs had heard this story from oral narration or from a much earlier song, before the adoption of Christianity and the Bible, the dates of which are known. Such a tragic and memorable story, having been recorded and reread, would most likely not be changed much (ennobled, poeticized) either by the Hebrews or by the Slavs. The connection between the Hebrew and Slavic legends is indicated by that particular flower--pointed out by the newcomers who told the tale. However, this flower is not mentioned in the Bible at all, which means that those who transmitted this story to the Slavs did not yet have a written Bible codex; their knowledge of the Biblical stories was from oral tradition. They knew this story in a version different from the one later codified and preserved in writing.

The Bible reports a Torah scroll found in the Jerusalem Temple during the reign of King Yoshiahu (639-608 B.C.). By the King's order, this new-found book was read to the People.[3] It seems that this book was not long and contained only a summary of laws and commandments, not the entire Pentateuch. Clearly, if the scroll was found, then it had been lost. Judging by the great impression it made when it was read, both on the King and the People, it would seem that the contents were unknown to them, forgotten from former times. In general, books were rare in Judaea of that period and even until the Babylonian exile. This is also true for Israel during the period from the Assyrian conquest (140 years before the Babylonians conquered Judaea, 100 years before this scroll was discovered in the Temple of Jerusalem); such historical/religious documents were hidden and guarded until the formation of the Biblical codex. Therefore, the general public would not have known the story about King David's

children from the written source. No doubt, the King's Chronicles were made public only after the fall of the Davidic Dynasty and the Babylonian captivity (6th cent. B.C.).[4]

It is interesting to compare two new facts: the transmission of the most ancient Semitic alphabet to the Slavs and the oral legend about the children of King David. Both reached the Slavs before their conversion to Christianity, while they were heathens, and both came from the Hebrews, but from some particular part of the Hebrew nation--not the same Hebrews who reached the Slavic countries at the end of the 1st millennium A.D.. The latter group of Hebrews practiced Judaism, had the Pentateuch, knew it well and wrote not in the ancient Hebrew alphabet, but already in the Aramaic (square) one; they were a relatively small group and could not have given the Slavs Hebrew as a second language, especially since they, themselves, did not speak it as their colloquial language. They would have no reason to spread the legends regarding Amnon and Tamar, since they had the exact Biblical text in hand. An altered, embellished, popular, colloquial version was another matter entirely. There must have been yet a much earlier, unrecorded arrival of a very numerous group of Hebrews in the Slavic lands, who passed on Hebrew as a second language, the Old Semitic alphabet and heathen religious beliefs and legends on to the Slavs, together with the legend regarding Amnon and Tamar. This then could only have occurred during a period in which some portions of the Hebrew nation were separated from the main body and dispersed to other parts of the world--greatly narrowing the possibilities. We first discussed the period from the invention of the first phonetic alphabet (mid-2nd millennium B.C.) and up to the transition to the use of the Aramaic (square) alphabet by the Hebrews after the Babylonian Exile (6th cent. B.C.). Now we consider a much narrower period--between the reign of King David (the early-10th cent. B.C.) and the Babylonian Exile (6th cent. B.C.). What happened to the Hebrews at that time is well documented in the Bible. Soon after King David's reign, his state broke into two parts--Israel (the northern kingdom) and Judea (the southern

kingdom). In the late-8th cent. B.C., Israel was conquered by Assyria and the population of the Kingdom of Israel (10 of the 12 tribes) were exiled and all traces of these ten tribes were lost.

Besides the legend about the children of King David, there is one more sign that can help us to narrow our time-frame and be more precise in our search for these Hebrews who first contacted the proto-Slavs. There is one mysterious Old Russian story that has been preserved called "Sinagrip, King of Adors and the Nalivian countries" or "Story of Akir the Wise". This story is obviously set in the Middle East during the reign of the Assyrian King Sennacherib (705-681 B.C), son and successor of Sargon II (conqueror of the northern Kingdom of Israel), or more exactly, during the start of Sennacherib's reign, when his capital was still in Dur-Sharrukin (Nineveh became his capital in 702 B.C.). For this reason, his country was called 'Ador' and his people were named 'Adorians' in the story. The characters in this story are heathens: the main character, Akir, is childless and offers sacrifices in various temples, praying to be granted a successor. In both Hebrew and Aramaic עקר/*'aqar* means 'barren, childless, sterile', therefore this name may have originally been an epithet or nickname, left as the proper name in the later translations.

Being acquainted with this story, the historian, N.M.Karamzin, was puzzled and asked: How could this story appear in ancient Russia? He assumed that it had been translated into Russian from Greek in the 13th or 14th centuries A.D.[5] But in the mid-20th century, a philologist, I.K.Gudziy, shifted the supposed time of this translation to the 11th cent., stating that the Greek texts had not been preserved.[6] The latter point is essential. Though the simple loss of the Greek source is not excluded, one can suppose that such a source never existed at all, and that this story was brought directly from Assyria by the descendants of the 10 'Lost Tribes'.

If we assume that the Greek source had existed, it would be very strange that it coexisted for centuries with the Biblical source and yet no one (neither the Greeks nor the Slavs) had

sought parallels and correspondences between the two. This is unusual especially since the name of the Assyrian King in this story might be brought into exact correspondence with the Biblical name. This suggests that the contact between two sources took place rather late and already on Slavic ground. No doubt, then, that the period of contact between the Biblical rendition and was very short and that the story above went through a limited number of Christian translators, copyists and readers. It is unlikely that there ever was a Greek variant of this story. However, Karamzin's question remains unanswered.

Karamzin considered the Story of Akir to be Arabian, especially since it was published as part of the Tales of a 1001 Nights (**Alf leyl wa-leyl**; the first European translation, into French, was published at the beginning of the 18th cent.). These tales were translated into Russian from the French during the late 18th cent. and a direct translation from Arabic to Russian was done only in 1929-1936. It turns out that the Story of Akir appeared in Russia as a single story, separately from the Thousand and One Nights, some centuries before their translation into Russian. So this story was not of Arabian origin, but only adds proof that the Arabian Nights were compiled and reflect many popular tales and known motifs. This story came to Russia independently of the Arabian cycle, brought not by the Arabs, but by those who had been in much closer contact with the ancient Slavs, on the one hand, and with the ancient Middle East, on the other.

Though the name of King Sinagrip is part of the story-name, the key figures in the story itself are actually Akir and his unworthy nephew. This may indicate that this story is only a fragment of some story-cycle, in which King Sinagrip, himself, is a key figure, though the rest was not preserved. There was a reason for this. Judging by the name of the people (Adors), the author was not an Assyrian, since an Assyrian cannot nickname himself (just as a Russian could not nickname himself--*moskal'* after *Moskva*); he would not call himself "Adorian" after his capital city. Such euphemisms are generally given by

neighboring peoples. Perhaps the author of the Story of Akir was one of the Hebrew captives and so the story was preserved and related over the centuries as part of some impressive story-cycle, leaving behind the bad memory of Sennacherib. In any case, the Story of Akir is the bridge between the ancient Slavs and Assyria of the 8th cent. B.C., where and when the 10 tribes of Israel were in captivity and exile.

The Story of Akir, is evidence of the existence of pre-Christian, foreign literature in Russian translation. Even before Greek translations appeared in Slavic countries, there was a common Slavic term *kniga* 'book', referring to the existence of an entire Slavic literature.

2

The Bible makes no secret of the facts that the 10 tribes of Israel went into exile as heathens[7] and that even the Hebrews of Judaea sometimes deviated from their covenant, from Judaism. The Hebrew Bible actually records the birth and early history of a new, monotheistic religion, rather than merely the history of the ancient Hebrew nation. It is no mere chance that the Biblical text itself often refers its readers to other historical chronicles of Israel or Judaea--scrolls unknown today. The heathenism of the Israelites is interpreted in the Bible as the main reason for their punishment. Spinoza regretfully points out what he calls the 'indifference of the Scriptures to the destiny of the 10 lost tribes', banished, relegated to an uncertain fate.

The parallels between Slavic and Semitic pagan beliefs have already been drawn by some authors.[8] Here are more such additional parallels. Firstly, the word *bog* 'God'. Its etymology is derived from Avest. *baga* 'God, the Lord, Fate'. It seems, however, that the Slavs, at some stage, used another, phonetically similar term to mean 'devil' and the Ukr. *bogynya* 'goddess' also means 'ghost'.[9] Such strange and unexpected combinations of meanings seem to be possible due to the

parallel use of phonetically similar words with different semantic connotations. If the original term was Indo-European, then the second one was taken from Hebrew.

One of God's attributes in Hebrew is פחד/*pahad* 'fear', the feeling His countenance instills in Mankind. This term is undoubtedly very ancient, commonly used to represent all the abstract fears resulting from the real or imagined dangers of the times. Here we deal with a primal religious idea; men feared the forces of nature, phenomena they did not understand, and these came to have religious significance over time. Religions were founded on Mankind's perpetual fear and ignorance; human knowledge can never be complete. A Russian proverb says: "A peasant doesn't cross himself until it thunders." This saying was probably coined by the Christian clergy, who felt the populace was lax in its religious interest, unless threatened by natural disasters, bad harvests, the evil eye or some other misfortune, that might cause them to seek the security of divine protection or solace in religious belief. If man did not feel fear, religions would be 'out-of-business', as it were. The ministers of all the religions knew this fact, and so the ancient God of the Hebrews was presented to the Slavs as the manifestation of fear--**pahad.**

The following Slavic terms meaning 'fire' came from the Heb. **pahad**: Rus. *bagat', bagat'ye, bogat'ye*; Ukr. *bagattya*; Byelorus, *bagatse*. The semantic connection between the terms 'God' and 'fire' is as follows. The Hebrew God is identified with fire in the Pentateuch ("...your God is a devouring fire..." in Deut. 4:24). The Slavic heathens worshipped the fire. In the Russian chronicle (*Povest' vremennyh let*) it is written: "They were pagans then, worshipping the lakes, the wells and the plants; the sun, the fire and other things were considered sacred like gods..." According to the Polish historian, M.Stryjkowsky, the heathen priests fed an eternal fire before the idol of Perun, and those who allowed the fire to go out were sentenced to death (see N.M.Karamzin, *Istoriya gosudarstva Rossiyskogo*, n.202 to v.I, ch.III). So one can see the firm connection between **pahad**

'fear' - *bog* 'God' - *bogat'* 'fire'. The origin of the Slavic term *boyarin* 'boyard' and of its synonym *ognishchanin* (from Slav. *ogon'* 'fire') are from the Heb. verb בער/*ba`ar* 'to burn' and **bi`er** 'to ignite, burn, purify'. It turns out that *boyare-ognishchane* sometimes referred not just to fire, but to the sacred fire. So we can conclude that the Slavic elite *boyare* come from the estate of priests.

One Russian boyard name is *Habarov*, from the Heb. חבר/*habbar* meaning either 'magician, conjurer, wizard' or, alternatively, 'benefit, profit, bribe', etc., possibly stemming from the obligatory tax collected for the Slavic heathen temples (see Karamzin, Istoriya, v.I, ch.III, pp.53, 57). Note that this is similar to the tithe, 10% of the profits or harvests that was due to the Hebrew priests of the Jerusalem Temple. Perhaps this same 10% tax was also collected in the Holy Land for the heathen temples even before the Hebrews adopted monotheism.

Byzantine annals mention the Bulgarian boyards for the first time in 764 A.D. as noblemen. This would indicate that a boyard aristocracy had begun to grow out of the Slavic priesthood well before. Accordingly, the period in which the Slavic priests were given a bilingual epithet would have to stem from a very ancient Hebrew-Slavic contact, probably after the period of the Assyrian captivity (8th-7th cent. B.C.), or more precisely, between the time of the destruction of Assyria (late-7th cent. B.C.) and the beginning of the new era. The latter date should be accepted, since the Slavs arrived to the new lands with the Semito-Slavic **Leshon Kena`an** when they began to scatter and resettle in the 6th cent. A.D. Note that the formation of a mixed language requires not less than 500 years under bilingual conditions. Yiddish, a mixed language, though it took about 500 years to form, is still not as integral and organic a language as are the Slavic languages; its various linguistic sources are readily identifiable and vary in each locale. Therefore, the creation of Slavic languages required an even longer period of formation, much longer than 500 years.

The Russian chronicles record that the Slavic heathens

worshipped the sun, fire, etc. This has something in common with Biblical messages about the beliefs of the Hebrew apostates. Josiah (Yoshiyahu), King of Judaea, after finding the Temple scroll, ordered the removal of all the statues of horses and chariots from the Temple courtyards, that had been placed there by previous kings in honor of the sun (see Kings II, 23:11). A century later (6th cent. B.C., at the time of the Babylonian captivity), the prophet Ezekiel (see Ezekiel 8:16) convicted the sun-worshippers in the Jerusalem Temple. The following Biblical verse (Kings II, 23:5) is the closest to the message in the primary Russian chronicle: "And he [Josiah] stopped the priests, who had been appointed by the kings of Judaea, to burn incense on the high-places in the cities of Judaea and on the outskirts of Jerusalem and those who burned incense for Ba`al, for the sun, the moon, the stars and the whole heavenly host..."

The reasons for the apostasy of the Hebrews was explained by Immanuel Velikovsky, a bright and original thinker, in his book Worlds in Collision, so they are not considered here. However, it is interesting to trace the similarity between the Hebrew and the Slavic heathen symbols, especially the star symbol. This symbol is mentioned by the prophet Amos (8th cent. B.C.), while enumerating the names of the idols being worshipped by the Hebrew apostates (see Amos 5:26). With the victory of monotheism, the star symbol would disappear and reappear again and again, until it became firmly established in Jewish symbolism. Sometimes one of God's names **Shaddai** even was placed in the center of the Jewish star.

Jewish star symbols are found in Hebrew manuscripts, Jewish ornaments and amulets, and, apparently, had no fixed number of points at first, ranging from only three to over thirty. Even the cross symbol was, initially, among the many star symbols, and had no connotations of 'death' or 'murder' at all. One can find a cross symbol on a Moroccan amulet with Hebrew inscriptions (see the Encyclopedia Judaica, v.2, "Amulet"). The simultaneous presence of the hexagram (David's shield or the "star of David") and of the pentagram (Solomon's

seal) on the banner of the Jews of Prague (14th cent.) testifies to the equality of the different forms of stars in Jewish symbolism. There were also other cases of different star-forms in parallel use. Therefore, the conclusion suggested is that all these star symbols had a uniform meaning. One miniature for a Song of Songs manuscript (14th cent.) shows King Solomon sitting on a throne, framed by some 8-pointed stars; in the center of these stars there is a circle with a crescent-moon embedded on one side[10]. This points out the meaning of the entire star symbolism--representing fire, light, heat--what we would call today 'energy resources'.

The prophet Amos, when addressing the Hebrew apostates, said: "...and you will carry the star, your idol that you have created for yourselves..." The ages of Slavic heathenism are long passed. The Slavs have already celebrated the thousandth anniversary of their conversion to Christianity, yet when Christmas comes in Russia and the Ukraine, they still carry the star, and not the cross, before their processions. The Christmas holiday coincides with the Slavic pagan holiday of *Kolyada*[11], observed at winter solstice, when the days begin to grow longer, in honor of the rebirth of the sun and for a fruitful year to come.

Judging by the custom of carrying a star before the procession on Christmas eve, and especially by the name of the holiday *Kolyada* (cf. Heb. הלידה/*ha-ledah* 'the birth; Christmas'), the Slavs had adopted sun-worship from a heathen Hebrew cult. There was an attempt to explain the name *Kolyada* from the Latin calendae 'the first days of the months'. The Russian, heathen holiday was celebrated at the end of December, according to the Julian calendar. The Roman Catholics celebrated the Christmas at the end of December, based on the Gregorian calendar. So here we find a significant semantic discrepancy, because neither the Eastern Orthodox nor the Roman Catholics celebrated Christmas at the beginning of a month. In Russia, the transition to the Gregorian calendar was made only after the October Revolution in 1917, and only since then has the Russian Orthodox Christmas been celebrated at the

beginning of January. Thus, it is inappropriate that such a Latin term as calendae would be borrowed by Slavic pagans for their holiday. The two-week differential in the dates for celebrating Christmas between the Eastern Orthodox and the Roman Catholic churches remains, but is irrelevant to our discussion here.

In Christian symbolism (in both Orthodox and Catholic churches), the parallel use of the cross and the star are often found, commonly symbolizing the triumph of Christianity over Judaism. But there are also facts that attest to another matter. Some of the domes of the Sophia Cathedral in Kiev (built in the 11th cent.) are crowned not with crosses, but with octagonal stars. The back of the Bishop's throne in the Cathedral of Anagni, Italy (12th-13th cent.) is decorated with a huge hexagram (the "Star of David') and no cross at all. A cross and a 6-pointed star both appear on the old arms of Vilnius, Lithuania, with the star at the top and the cross at the bottom[12]. There are 6 hexagrams all on one of the medieval arms of the Krakov Academy, and not one cross[13]. What does all this mean? Clearly, this is not a symbolic attempt to denigrate a Jewish symbol. No doubt, this means that the star symbol was not inherently Jewish, but was actually an ancient, heathen symbol. To support this supposition, note that the coins of the Polish King Wladyslaw (Ladislaus) Jagiello (late-14th to early-15th cent.) had crosses and 6-pointed stars placed side by side; two crosses (one on each side of the coin) and 5 stars (3 on one side and 2 on the other)[14]. Why would a Christian king prefer stars? Perhaps because he had been a heathen Lithuanian prince before he became a Christian Polish king. One condition for the union of Lithuania with Poland was the adoption of Christianity in Lithuania by the marriage of Jagiello to the Polish Queen Jadwiga (since the male line of Polish kings had been interrupted). Paris was worth more than a Mass for Jagiello too. He had to relinquish something for the sake of the royal crown; so he put out the eternal fire of Perkun, cut down the sacred groves, baptized his subjects, and preserved only the symbols of

the fire and the sun, often placing them next to the Christian cross. In this manner it could fully symbolize the union of heathen Lithuania with Christian Poland. Or, perhaps, Jagiello felt that in this way he was 'hedging his bets', joining the new faith without completely relinquishing the old one? In any case, the fact that Lithuania was converted to Christianity rather late gives us the chance to become more closely acquainted also with ancient Slavic heathen beliefs, rites and symbols.

In 1555, the architect, Ferdinand of Tyrol, built an absolutely unique 'Star' summer palace in Prague designed as a 6-pointed star. There were no analogues to be found in all of European architecture until the theater of the Red Army was built in Moscow in 1934-40, designed as a pentangular star. The shape of the latter building was dictated by ideology. But what ideology could guide a European medieval architect, if not Christian ideology? Ferdinand ought to be admired not so much for his architectural innovation as for his bold statement in general--for having chosen a Hebrew or heathen symbol. His design was not guided by rational, functional, economic or even aesthetic considerations. While both the architect and his sponsor were Christians and approved the concept, perhaps they were making use of prior, ancient foundations that were literally at the basis of this 'mad idea'. The 'Star' Palace was not built on the ruins of an ancient synagogue; if this were the case, there would be some record of it. Also, such an unusual star-design was not typical of ancient synagogue architecture, nor of other Jewish structures. Only with the use of ferro-concrete, in modern times, are such structures more readily found, e.g. there is a synagogue in Beer-Sheva, Israel, shaped like a 6-pointed star. Today whimsical architectural forms are not surprising; however, even 500-1000 years ago, this was not the case. In those times, peculiar architectural forms, made from simple materials, such as wood or stone, would not even be attempted unless there were mitigating circumstances to justify the special efforts involved; it would have to be extremely important to do so, to make a particular statement. The special building would,

no doubt, be central to its region--such as the main temple of deity. It is also possible that the 'Star' Palace was erected on the foundation of a major ancient temple in the Slavic territories.

The name of *Hors* (the Slavic sun-god) is most likely taken from the Heb. חרס/*heres* 'sun' (poetical usage)[15]. The Serbo-Croat. *kries* (pl. *kresovi*) is a fire lit on the eve of the holiday of Ivan Kupalo. The Sloven. *kres* marks the summer solstice, on Ivan's Day. The terms *kresat'*, *kresati*, etc. (Rus., Ukr., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus) mean 'to strike fire'. The Rus. *kresivo*, Ukr. *kresalo*, Czech *kresadlo*, etc. all mean 'a metal once used to kindle fire'. So the connection between the concepts of 'fire' and 'the sun' can be seen, and some of the rites of the summer and winter solstices (*Kupalo* and *Kolyada*) can be explained; these rites relate to the 'dying' or 'reviving of the sun'. The Rus. *voskresenie* 'resurrection, revival' is also related to the term *kresit'* 'to light; to resurrect, revive', expressed in rites such as rolling a burning wheel downhill or extinguishing an old fire and kindling a new one, etc.

The Semitic etymology of the names: *Hors, Kupalo, Kolyada* and *Perun-Perkun* lead us back to the significant contact between the Hebrew and Slavic heathen traditions. Other heathen terms also show Semitic etymologies that support the same conclusion:

kudesnik 'magician' (Old Rus.)--from Heb. קדוש/*kadosh* 'holy, sacred'.

kudes, pl. *kudesa* 'witchcraft, sorcery' (Old Rus.)--from Aram. קודשא/*kudsha* 'holy, sacred'.

volshebnik 'wizard'; *volhv* 'sorcerer, wizard' (Old Slav., Old Rus., Bulg., Sloven.)--from Heb. בעל-אוב/*ba`al-ov* 'magician, wizard, necromancer' and בעל-אשף/*ba`al-ashaf* 'magician, wizard, sorcerer'.

koldun 'sorcerer, magician, wizard' (Rus.)--from Heb. כל/*kol* 'all' and ידעוני/*yid`oni* 'foretune-teller, seer, soothsayer, magician', i.e. 'omniscient one'.

navey, navka, nav', nav'ye 'souls of unchristened children appearing to people in their sleep and foretelling the future' (Church Slav., Old Rus., Rus., Ukr., Old Czech, Sloven.)--from Heb. נביא/*navi* 'prophet'.

3

Thus, it is established that there was a contact between the proto-Slavs and ancient Hebrew exiles from the 10 tribes of Israel, which may have occurred between the late-7th cent. B.C. (after the downfall of the Assyrian Empire) and the last centuries of the pre-Christian era. It is also possible to assert that the location of this contact was not in Assyria--otherwise Hebrew would not be the second language of the Slavs, but rather East Aramaic, the language of the Assyrian Empire. The exact location of the contact can be established in light of the fact that the Hebrews passed the Slavs the term *step'* 'steppe' and a number of other related words. The Heb. compound term שדה בר/*sedeh bar* 'wild field; clean field' is preserved both as a loaned term and in the form of two literal translations in Slavic languages. Clearly, when travelling northward, before meeting the Slavic peoples, the ancient Hebrews passed through the region of the steppes and named it. Then these differend peoples met, but not in the steppes. The Slavs appeared in the Steppe region only later, during the 6th-7th centuries, with a previously formed Semito-Slavic language, **Leshon Kena`an,** already in use and they themselves were already ethnically mixed with the Hebrews.

The etymology of the Slavic word *par* 'a fallow field' (Rus., Ukr., Byelorus., Church Slav., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus.) has not yet been explained by Slavic linguists or is mistakenly related to the terms *pret'* 'to rot' or *isparyat'sya* 'to evaporate'; whereas Heb. בר/*bar* 'wild, clean, excluded' correspond absolutely[16]. The Biblical law of שמיטה/*shemittah* 'fallow year, sabbatical year' is prescribed in

Leviticus 25:1-7. However, the word **bar** is not used there, so the Slavs did not get it from the Bible, even if they could read the original text. This borrowing, therefore, like most others, was the result of extended, direct, close contact between two peoples and their languages. The location of this contact is limited to the historical residence of the Slavs in Europe prior to their moving in the 6th cent. A.D.

Borrowed terms, regarding horse-breeding and field cultivation, also provide evidence that the wandering Hebrews crossed the steppes before meeting the Slavs. Here are some significant examples:

kon' 'horse' (Old Slav., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus.)--from Heb. כנע/*kana`* 'to submit, yield, obey'; כנוע/*kanu`a* 'subjugated, overcome', i.e. 'tamed, domesticated'. Together with its synonyms *komon'* 'horse' and *kobyla* 'mare', this term attests to the taming of wild horses. The term *komon'* (Old Rus., Ukr., Czech) comes from the Heb. קמע/*qama`* 'to tie, bind, tether', just as *kobyla* (Old Slav., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus., Polab.) comes from Heb. כבל/*kaval* 'to bind, chain, restrain'; Heb. כבול/*kavul* 'bound, shackled, chained'; כבל/*kevel* 'chain, shackles, rope'. The Slav. *kovat'* 'to forge, shoe a horse', *koval'* 'blacksmith' and *podkova* 'horseshoe' and the term *kaba* or *kava* 'a peg' (Old Slav., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.) are from the Heb. קבע/*qava`* 'to drive in, hammer in, fix, establish'. Fasmer (*Aetimologicheskiy slovar' russkogo yazyka*, v.II, p. 269) remarked briefly: "The distinction between the words *kobyla, kon'* and *komon'* is unwarranted." It is a pity that he did not develop this idea. The given data allow us to unite all these terms in accordance with their etymology from the taming of the wild horses.

uzy 'bindings, ties' (Old Slav., Old Rus.); *uzel, uzol, vusol,* etc. 'knot' (Rus., Ukr., Church Slav., Serb., Bulg., Maced.,

Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Polab.); *uzilishche* 'dungeon'; *uznik* 'prisoner', etc.--all stem from the Heb. אזר/*azar* 'to gird, harness, fasten a belt'; אוזר/*uzar* 'tightly girded, bound fast'; and אסר/*asar* 'to fetter, chain, arrest, imprison, prohibit'.

uzda, vuzda 'bridle' (Old Slav., Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus., Polab.)--from the Heb. וסת/*visset* 'to regulate, direct'; **wussta** 'she was directed' yield many other Slavic terms such as: *vesti* 'to lead, conduct', *vezti* 'to convey, carry', *voz* 'a cart', *vozzhy* 'reins', *vodit'* 'to lead, conduct, drive', *vozhak* 'leader, guide', *vozhd'* 'leader', and so on.

stremya 'a stirrup' (Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus.)--combines two elements: the Heb. indicating pronoun זאת/*zot*[17] 'this' (fem.) and the Heb. noun רמה/*ramah* 'high place, level, stage'. It is thought that the stirrup was invented rather late, in the Middle Ages (in China or Mongolia), but judging by the presence of this term in the aforementioned Slavic languages, the stirrup was known to the Slavs even before they dispersed in the 6th cent. A.D.--and its source was Hebraic. This error may have occurred due to the existence of several types of stirrups. In particular, the Russian poet, M.Y.Lermontov, in the notes to his poem Demon, mentions Georgian stirrups in the form of 'metal shoes', which can only be properly understood as part of a harness rig.

upryazh' 'harness', *vpryagat'* , *zaprayagat'* 'to harness' (Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Czech, Sloven., Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. פרש/*parash* 'horseman, rider'.

kopyto 'hoof' (Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. כף/*kaf* 'palm of the hand, foot, paw, pad'. Fasmer (*Aetimologicheskiy slovar'...*, v. II, p.320), like previous authors, considered the word *kopyto* to be a derivative of the word *kopat'* 'to dig', since the Polish verb means 'to paw'. Here it seems that he is mistaken, though there is a direct relationship between the

concepts *kopat'* 'to dig' and *bit'* 'to beat', which was discussed above in regard to the word *udar* 'a blow, stroke'.

sedlo 'saddle' (Old Slav., Old Rus., Rus., Ukr., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus., Polab.)--from Heb. שת/*shet* 'a seat'. The Heb. verb שתל/*shatal* 'to plant', **shatil** 'seedling, sapling', and **shatul** 'planted, implanted' are also interesting. The similarity to the Goth. *sitls* 'seat' can be explained due to borrowing from the Slavic during the rather late contact (4th cent. A.D.) of the Goths with the Slavs, during the short Gothic conquest near the completion of the formation of the Semito-Slavic language.

homut 'horse's collar'; fig. 'yoke' (Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. מוט/*mot* 'rod, pole, staff, bar, yoke', used with the definite article **ha-**. One of the direct meanings of this word in Serbo-Croatian is 'yoke'. Heb. מוטה/*motah* 'upper stick of a yoke, pole'; fig. 'oppression'.

guzh 'a loop in the horse's collar, used for fastening the shafts to the harness' (Church Slav., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol.)--from Heb. גוש/*gush* 'block, group, things brought together; clod, lump', **gibbesh** 'to crystallize, consolidate, stabilize, create a group'. Cf. also Heb. קשר/*qesher* 'knot, loop, tie'.

rys' 'trot', *rystsa* 'jog', *ryskat'* 'to rove, roam', *rysak* 'trotter' (Old Rus., Church Slav., Rus., Ukr., Serb.)--from Heb. רץ/*rats* 'to run, hurry'; ריצה/*ritsah* 'running'.

It remains only to add that the Slavs also borrowed Semitic commands and interjections given to the horses: e.g. **Nu!, No!, Tr!, Tpr!, Tpru!**

It is clear that the Slavs had little or no knowledge of horse-breeding prior to their contact with the Hebrews and that before this contact the Slavs inhabited the forests, not the steppes. Semitic loan words dealing with field cultivation (*step'*, *par*, *kopat'*, etc.) and the following also attest to this:

pole 'field' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus., Polab.)--from Heb. פלח/*palah, pillah* 'to plough, furrow, slice' and **pullah** 'to be ploughed, tilled, cultivated'.

sad 'garden' (Old Slav., Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. שדה/*sadeh* 'field'; also the expression שדה אילן/*sede ilan* 'plantation', lit. 'a field with trees'.

plug 'plough' (Old Rus., Rus., Ukr., Serb., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus., Polab.)--also from Heb. **Palah** (cf. *pole* above). According to Fasmer, the Slavic word is of Germanic origin: "In view of the wide spread of Germanic words, their being borrowed from the Slavic is absolutely incredible..." (Aetomologicheskiy slovar', v.III, p.287). But it is even more unbelievable that a Middle Eastern term might migrate from Germanic to Slavic languages, where it is also widespread. The route was more likely from the Hebrews to the Slavs and then on to the Germans.

soha 'wooden plough, stake, cudgel, prop, fork, pillar, column, statue; square measure' (Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven, Czech, Slovak, Pol., Upper Lus., Lower Lus.); *suk* 'bough' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. סוכה/*sokhah* 'branch, bough'; סך/*saykh* 'shaft-pin of plough'. Both these Hebrew forms appear in Slavic languages. This is also related to the Old Ind. *sakha* 'a branch, bough'.

pahat' (Rus. 'to plough'; Pol. 'to dig'; Czech 'to do, perform'; Slovak 'to do, make')--from Heb. בקע/*baqa`* 'to split, cleave, break through, penetrate, plough' and Heb. פקע/*paqa`* 'to be cracked, burst forth, penetrate, break through, penetrate'.

orat' 'to plough' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. חרש/*harash* 'to plough'; חורש/*horesh* 'ploughman'; חרישה/*harishah* 'tillage, ploughing'. The origin of

the Slavic term from the Hebrew attests to its connection with the word *krest'yanin* 'peasant'. For some reason, the words *krest'yanin* 'peasant' and *hristianin* 'Christian' merged in Russia at the end of the 14th century. The religious affiliation of the Slavic peasants was probably not the reason for this confusion, rather the peasants were simply named for their work on the basis of the Hebrew terms above.

kosit' 'to mow'; *kosa* 'scythe' (Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Pol., Upper Lus., Lower Lus.)--from Heb. גזז/*gazaz* 'to cut, shear, trim'; גז/*gez* 'shearing, mowing, cropping; mown grass; shorn wool'; and/or קצר/*qatsar* 'to mow, reap, harvest, trim, glean'; adj. 'short'; קוצר/*qotser* 'reaper'. The meanings of corresponding Indo-European roots (Old Ind. *casati, casti,* etc. 'he/it cuts'; *casram* 'knife'; Lat. *castrare* 'to cut, emasculate') also follow the Heb. קצר/*qitstser* 'to shorten, reduce, curtail' etc. and קצץ/*qatsas* 'to cut, chop, destroy'. It is likely that the Ukrainian family names *Garmash* and *Legeza* originate in the Heb. חרמש/*hermesh* 'scythe, sickle' and לגיזה/*legizah* 'stacking (the crop or cuttings), piling, ricking', just as the family name *Karmelyuk* comes from the Heb. כרמל/*karmel* 'garden-land, blossoming land, fruitful field'.

zhyto 'rye, grain, corn' (Rus., Ukr., Bulg., Old Slav., Byelorus., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. חטה/*hittah* 'wheat'.

In discussing the vices and virtues of the ancient Slavs, Karamzin (History of the Russian State, 1988, v.I, ch.III, p.36) expressed an unexpected thought: "...if both national virtues and vices always result from special circumstances and occurrences, is it then not possible to conclude that, in former times, the Slavs got the wholesome effect of the foreigners? ... Here we recall the famous Phoenicians, who, for several centuries B.C., may have traded with the Baltic Veneds and been their teachers of happy, new civic concepts." Karamzin chose the wrong people who provided that ancient influence, because he ignored the Hebrew linguistic contact; had he studied the linguistic aspect, he would have been more precise. V.V.Mavrodin knew much more; he

casually noted the ancient spreading of Semitic speech to the North and also indicated that the place of contact between the Semitic and Indo-European languages was in southeastern Europe (see Mavrodin, *Proishozhdenie russkogo naroda*, 'The Origin of the Russian People', 1978, p.22). We can now amend the thoughts of both Karamzin and Mavrodin.

Judging by the loan-words in Slavic languages dealing with field-crop cultivation and horse-breeding, it was the Semites (not the Phoenicians) who came to the Slavs from the South Russia steppes (not the Phoenicians from the Baltic Sea). These Semites spoke as plowmen and cattle-breeders and influenced not only the Slavic vocabulary, but, obviously, also agricultural methods and practices. The location of this intercultural contact can be determined more precisely than Mavrodin's determination--not Southeastern Europe, but rather in East Europe, in the territory in which the Slavs historically resided before their dispersion and resettlement southwards and eastwards (6th cent. A.D.). Since these given agricultural loan-words are present in all Slavic languages, they could only have been borrowed while the Slavs were still living together in a rather small area. After their dispersion, they could not have passed these terms one to the other, because their settlements became more and more distant and isolated.

4

Slavic hydronomy and toponymy confirm that the Semites were the first to pass through the new Slavic territories. The known historian and Semitologist, I.M.Diakonov, stated authoritatively: "In the Balkans and in the Danube Region, the ancient Indo-European hydronymy and toponymy are absent. A non-Indo-European substratum is present in all the Slavic languages, a supposed borrowing from...Semitic languages."[18] This looks like a very cautious and forced admission, therefore it inspires special confidence. We will address below the

hydronomy and toponymy of those Slavic lands regarding which Diakonov held back for some reason.

L.Uspenskiy, in his book *Imya doma tvoyego* ('The Name of Your House', 1974), wrote the following about the hydronomy and toponymy of Russia: "Take notice of this strangeness: a good half (if not the most part) of the oldest, most Russian settlements in our motherland carry names whose meanings we cannot identify...Maybe our ancestors named geographical places as if playing some cheerful 'game of nonsense'? For example, when they discovered a new lake or established a new settlement, they eagerly competed in inventing new, funny names for them, randomly combining sounds and words of their language in disorder...Otherwise, what would cause such a ground wind of meaningless words, of names without a shadow of meaning to dust the spaces of our motherland?" This is one more admission, made not so much by a scientist as by a popularist--a scientist would know that there is no such thing as 'meaningless words', that the Slavs settled not in the wild lands and that the obscure names were given by the peoples who lived in these lands before the arrival of the Slavs. But we must thank this popular writer for his frank admission that he did not understand the names.

Perhaps the greatest interest in all of Slavic toponymy is the meanings of the names 'Rus' and 'Russia', which have not yet been satisfactorily explained. We shall postpone the criticism of existing hypotheses for the present and limit ourselves to a presentation of our version only.

The Byzantine historian, Procopius of Caesarea (6th cent. A.D.), reported in his work The Gothic War, that in ancient times the Ants and Slavs were named *sporas* 'dispersed', because of their 'settling in large spaces' and that 'they occupied plenty of land'.[19] The real reason for this appellation was somewhat different. We will return to this later, but now we will trace the semantic connection between the terms *sporas* and Rus'. The Ants dwelt northwards of the Black Sea (approximately in the boundaries of the present-day Ukraine). This same territory was

later occupied by the Kievan Rus'. In Russia, almost up to the 14th cent.,the name Rus' referred only to the southern areas of the country (i.e. Kiev, Chernigov, Pereyaslavl and other south-Russian cities). So the localization of the ancient Rus' is more or less clear; there is a direct connection between the name of the territory inhabited in ancient times by the Ants/*sporas* in Procopius' message. We should mark the antiquity of the ethnogeographic name *sporas*, noted by Procopius himself. So it was not Procopius, but his distant forerunners, who translated the common name Rus' of the Ants and the Slavs from some other language into their own Greek. If only this name could be found! It would be a name with a meaning close to that of the Greek *sporaden* 'dispersed'. Then the riddle of the name Rus' would be solved. Mavrodin[20] was already on the way, but stopped before any discovery, not knowing in which language to seek the initial, corresponding term. Perhaps he knew, guessed, but did not dare to accept that one should search in Hebrew.

We search in Hebrew and find the following:

רסס/*rasas* 'to sprinkle, spray, disperse'; **russas** 'to be sprinkled, dispersed'; **risses** 'to pulverize, scatter dust'. Both *Rus'* and *rosa* 'dew' (Old Slav., Rus., Byelorus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.) come from here.

רסק/*risseq* 'to crush, pound, break, mince, mash'; **russaq** 'to be crushed, pounded, smashed to pieces', etc. yields *russkiy, rusak* 'Russian'.

Obviously, one of the ancient ethnic names of the Ants became a toponym, and, later on, a reverse process took place--those who settled on this land came to be called by its name (the Slavs and the Varangians).

The etymology of the term *slavyane* 'Slavs' also deserves serious attention. At various times, this term was incorporated into the names of a number of Slavic peoples, lands and states. This means that this term does not originate from 'slave', 'slavery', etc., nor does it originate from *slava* 'glory' or from *slovo* 'word'. What ancient glory did the Slavs have that

surpassed other nations? None. Or maybe the Slavs were more talkative than their neighbors? Hardly. The fact that the Slavs called foreigners *nemyie, nemtsy*, etc. 'dumb ones' does not mean that they considered themselves to be talkative. The Slavic word *slovo* 'word' may be from the Heb. שם-לוי/*shem-levay* meaning 'nickname, rèsidual name'.

Fasmer (*Aetimologicheskiy slovar'*, v.III, p.665), having given some examples of hydronyms (Slovutich, Sluya, Slava, Slawica, Slawnica), concluded that the terms 'Slavs' is most likely a derivative of a hydronym, but his initial examples were from Greek and Latin and were not persuasive phonologically or historically. It is more likely that this term reflected the fact that the dark-haired, dark-eyed Hebrews actually met the fair-haired, light-eyed Slavs and nicknamed them 'those who are white'--from Heb. שלבנים/*she-levanim*, sing. **she-lavan** 'white one'. This can be confirmed by the name of the Czechs ('ch*ahs*' in a number of old sources--*Povest' vremennyh let*, *Slovo o pogibeli russkoy zemli* and *Novgorodskaya letopis'*), since the Heb. adjective צח/*tsah* means 'pure, white, clean'. In the Middle Ages, the term *slavyane,* distorted as *sacaliba* (through the Greek and Latin form *sclavins*) reached the Arabs, preserving its meaning 'light-haired'.

During Slavic history, the attribute 'white' appears more than once as the antithesis of 'black'--there are White Croatia, White and Black Rus', White Serbs and Black Bulgarians. Karamzin (*Istoriya*, v.I, n.302), explained these oppositions as follows: "In accordance with Eastern custom, 'white' means 'great' or 'ancient' for the Slavs too." This explanation may be valid at least in the case of the naming of the Moskovian state 'White Russia' during the reign of Ivan III. Many of the oriental customs inculcated in Russia were the result of the long-lasting Tatar-Mongolian dominion. However, when regarding the Slavs and their area of settlement, it is possible to note the following regularity: the 'white ones' are spread to a greater degree in the North and Northwest, while the 'black ones' are predominantly in the South and Southeast. According to the Russian 11th cent.

chronicler, Nestor, only the extreme northern settlers at Lake Il'men were named 'Slavs' in Russia. All the rest of the Slavs settling southward were named *Dregovichi, Radimichi, Drevlyane,* etc., but not the Slavs. It seems that 500 years before Nestor, the Slavs still remembered the meaning of their name ('white ones'). Even in the 19th cent., Dal' (cf. Tolkovyi slovar', p.XIV) vaguely described the boundary between the former White Rus' and Black Rus' (Kaunas, Grodno, Minsk, Mogilev, Vitebsk, Smolensk, part of Vilnius, Pskov and Chernigov districts). Lastly, it is even possible that the name of the Baltic Sea has a Latvian etymology, meaning 'the white sea'; surely the *Lives*, the inhabitants of the southern shore of this sea and their country *Livonia* had names which originated from the Heb. לבן/*lavan* 'white'; Heb. ליבנה/*livnah* 'birch'--also from the same root as the ethnic term *Slavyane*.

Now about the ethnic names of the Bulgarians (*bolgar*y) and the Croatians (*horvaty*). Both of them stem from the Heb. root הר/*har* 'mountain'. Both these peoples inhabited the mountains during certain historical periods. The Bulgarians came from the Caucasus region. They were divided into two groups as a result of the wars with the Khazars in the 7th cent. One group roamed to the Volga, the other to the Balkans. Their name can be explained from Heb. בעלי הר/*ba`ale har* 'owners of the mountains, mountain people'.

Up to the 10th cent., the White Croatians lived in the northern foothills of the Carpathian Mountains. Karamzin (Istoriya, v.I, n.70) assumed that these mountains were named after this people, however, it seems that the opposite was true. Judging by the shared Heb. root הר/*har* 'mountain' in both '*horvaty*' and 'Carpathians', the mountains must have been named first. This same root, in light of its position in both names, was the noun being defined, as in the Heb. expression הר הבית/*har ha-bayit* 'the Temple mount', lit. 'the mountain of the house', as in 'Carpathian'. Both the Carpathians and the Croatians (*horvaty*) owe their names to this Heb. source.[21]

The ethnic name for the Ukrainians (*Ukraintsy*) and the

toponym for the Ukraine (*Ukraina*) appeared late, in the Middle Ages during the period of Polish-Lithuanian dominion over the territory of former Kievan Rus'; as a result of this, a Polish colony (todays Ukraine) appeared to be in an outlying district, located at the edge of the state. But in spite of its late origin, the etymology of these terms is Hebraic. The Heb. root קרע/*qara`* 'to tear, rend, rip'; **qera`** 'a hole, a break, split, rift, tear'; cf. common Slavic *kray* 'edge, brink, brim, end; land, territory'. Also note: Aram. כריה/*kerayeh* 'end' and Heb. קרעים/*qera`im* 'tatters, rags, holes, tears, rips'.

Thus, most Slavic ethnic names (Bulgarians, Slovaks, Slovenians, Russians, Ukrainians, Byelorussians, Croatians, Poles, Czechs) and their corresponding toponyms have Hebrew roots and a Semitic etymology.

The list of Semitic loan-words, such as *step'* 'steppe'; *gora* 'mountain, hill'; *pole* 'field', etc. can be further supplemented by a number of common Slavic toponyms and hydronyms of the same origin:

gorod 'city, town' (Old Slav., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Pol., Upper Lus., Lower Lus., Kashub., Polab.) --from Heb. קרת/*qeret* 'city, town, village'.Cf. Phoenician **Carthage** 'town, city'.

lug 'meadow' (Old Slav., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Pol., Upper Lus., Lower Lus.)--from Heb. לח/*lah* 'damp, moist, fresh'; **le'ah** 'freshness, vigor, humidity'.

ovrag 'a ravine' (Old Rus. *vrag*; Rus. *bayerak, boyarak, buyerak*; Ukr.--*bayrak*)--from Heb. בור ריק/*bor req*; Aram. ביר/*bera* 'an empty pit, deep hole', borrowed with or without the definite article **ha-**.

reka 'river' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus., Polab.)--from a mixture of various Heb. words such as: רקק/*reqaq* 'pool, bog'; רץ/*rats* 'running, flowing'; רהט/*rahat* 'to run, hurry'; Aram. רהטא/*rihata* 'fluency, speed, haste', etc. Note that the names of many Russian rivers share this common origin: *Rekta, Rehta, Rekotka, Nerehta,* etc. Cf. also Heb.

רקע/*riqqa`* 'to stretch'.

ozero 'lake' (Old Slav., Old Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. עצר/*`atsar* 'to stop, stay, retain, prevent leaving'. Dal' noted an interesting dialect form in Tambov--*ozer*.

more 'sea' (Old Slav., Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. מר/*mar* 'bitter, undrinkable'. This term could not have been borrowed from the Latin *mare* 'sea' (also probably of Semitic etymology), because there was no steady contact between the ancient Slavs and the Romans, whereas this term is widespread among the Slavs. This also means that the Slavs knew this term before they reached the north and south seas. The Slavs used this term when referring not only to seas, but also to lakes, rivers and bogs. This happened perhaps when the meaning 'bitter, undrinkable' was lost and only the connotation of 'great/much water' was preserved.

Hydronymy in the European part of Russia provides a good number of instances of borrowings, bilingualism and linguistic substratum. Strange as it may seem, not only in the southern and middle regions, but also in the extreme North, Hebrew names are preserved that had been given either by the Hebrews themselves or by those speaking Hebrew as a second language. In the polar region of the Urals, a river named *Kara* flows, and קרה/*qarah* means 'cold, freezing' in Hebrew. This is not a coincidence, because the Kara River runs into the Kara Sea, considered the coldest sea in northern Russia. Sailors call it "the icy sack".[22] When passing from the non-freezing Barents Sea into the Kara Sea, where the warm current does not penetrate, they immediately notice the difference.

The names of the straits connecting these seas--Matochkin Shar, Kostin Shar and Yugorskiy Shar--are much more interesting. In Russian *shar* means 'ball', but in Hebrew שער/*sha`ar* is 'gate, gateway'. Clearly the latter meaning is the more likely one. There is confirmation for this, since the widest strait between the Barents and Kara Seas is called in Russian

Karskie Vorota ('Kara Gate'). So we know for certain that the northern straits of Russia were denoted by Hebrew names and that those who used these names knew their precise meanings.[23] The attempt to explain the term *shar* from the language of Komi, as meaning 'a sea strait, brook, stream' (see Fasmer, *Aetimologicheskiy slovar'*, v.IV, p.407), does not provide as exact a semantic correspondence as is found in the Hebrew-Slavic names of these straits. Besides, *shar* could have gotten into the Komi language either from the mixed Hebrew-Slavic or directly from the Hebrew, but certainly it could not have gone from the Komi language into the Hebrew.

Some facts indicate that the term *shar* was used throughout the Slavic areas, that its meaning was known not only to the northern seafarers. In Russia, there is a common nickname for dogs--*Sharik*--used not because dogs resemble balls (which they do not), but rather because dogs were usually tied up at the gates of homes and establishments to defend the property. This makes much more sense and does not preclude the names of the cities *Shargorod, Sar* (the ancient name of Kiev), *Tsar'grad* (the Russian name for Byzantium), which are all gate-like, being key locations for passage or transit on roads, rivers and straits.

Now we will list the names of some eastern European rivers and offer explanations to clarify their origins based on Hebrew or Aramaic.

Berezina. There are several rivers by this name, one of which is a tributary of the Dnieper. Ancient Greek authors, beginning with Herodotus, knew the Dnieper as the *Boristenos*, so this entire river was once called something like *Berezina-Borsitenos*. At first glance, the name *Berezina* seems to come from Slav. *beryoza* 'birch', a name that could only have been bestowed upon it by people living very close to this river's source. But why would the inhabitants of the steppe region call it by this name? The Greeks heard this name from the Scythians. A more credible meaning can be found in the Aramaic ברץ/*bareyz*, which means 'stream, current, flow; to run, flow, spout, abound'. Modern Hebrew has preserved the noun

ברז/*berez* 'tap, faucet, spout' to this day, as well as other slang verbal usages of this root. This Semitic root also explains the name of the tree *beryoza* 'birch', because this tree has a sap that seeps out of it every Spring. In addition, the ancient Slavic name for the month of March *Berezil'* (*Berezel'*; Ukr. *Berezen'*) also comes from the Semitic source--ברז אל/*berez El* 'God's stream', lit. 'a plentiful flow, flood'.[24]

The term *beryoza* 'birch' appears in all the Slavic and Baltic languages (Rus., Byelorus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Pol., Upper Lus., Lower Lus., Old Prus., Lith., Lett.), but nobody knows its meaning, which had been forgotten. Yet other similar words have been preserved: *bereq* 'a bank, shore, coast'; *beregini-rusalki* 'mermaids, water-nymphs' and the adjective *borzyi* 'fast, frisky, running'--all terms that have to do with water or running quickly. All are from the same root above and are interesting in that they help in determining the time and place of the Hebrew-proto-Slavic linguistic contact.

There is even a so-called 'argument of birch' put forward by certain linguists to define the area of the initial spread of proto-Indo-European language. Mavrodin (*Proishozhdeniye russkogo naroda*, 'The Origin of the Russian People', 1978, p.21) wrote the following: "The most ancient basic word stock of the Indo-European language attests to the southeastern part of central and eastern Europe, with its moderate climate, forest-steppe and steppe landscape, being the area where proto-Indo-European language spread. So, for example, Lithuanian *berzas*, German *birke*, Old Indian *bhuria*, correspond to the Russian *beryoza*. It is a single, common European name of a tree...All this testifies to the fact that when the Indo-Europeans shared a common language and lived close together in the same territory, they were living in a temperate zone." But this is evidence of something else. Mavrodin did not explain the meaning of the word *beryoza*, probably because he could not find it in those languages listed in which he sought its source. Taking into account the Semitic origin of this word, it is necessary then to recognize another fact--that some

Indo-Europeans must have lived in the middle zone when the Semites provided them this term. Indeed, the Indo-Europeans had arrived in the middle zone long before the Semites arrived there, at which time they did not yet have this term in their lexicon. It is necessary to note that the Old Indian term indicated by Mavrodin resembles the Hebrew בחורה/*bahurah* 'a girl, young woman', more than it does *beryoza*; and Dal', in his dictionary, cites another name for the birch tree *betulah* which is also borrowed from Heb. בתולה 'a virgin'. It would seem that the Semites gave different versions of this tree's name to different peoples in different places. The extreme phonetic similarity of the Slavic loan-words and their numerous derivatives, in this case, clearly distinguish them from the meager Germanic borrowings (Ger. birke; Eng. birch) and the phonetic deviation is much greater as well. The more intensive influence of the Semitic language in eastern Europe, growing weaker to the West, is clearly demonstrated in this case.

Vorskla. From the Hebrew באר סקלה/*be'er suqlah* 'a well in which the stones have been removed'. Fasmer (*Aetimologicheskiy slovar'*, v.I, p. 356) supposed: "Most likely it is connected to *vorchat'* 'to grumble', just as the name of the river *Piskla* is to *pishchat'* 'to chirp'" . One can, perhaps, conceive of a river grumbling, and even roaring and groaning (as does the Dnieper in the poem by T.Shevchenko), but 'to chirp, cheep, peep' like a bird?! One would have to look for such a river for a long time. Probably, the second half of the name *Piskla* is that same as in *Vorskla*--'without stones'.

Vishera. This river flows together with the *Nivshera* River (before running into the *Vychegda* River) and both names are obviously from the same root--Heb.פשר/*pashar* 'to thaw out'; **pesharah** 'a thaw'; **nifsherah** 'thawed out, unfrozen'. There is also another *Vishera*--a tributary of the Kama.

Vychegda. An unusually precise name coming from the Heb. ביצה/*bitsah* 'bog, quagmire, swamp' adjoined to Heb. אוגדה /*ugdah* 'bunch, cluster, unit'. The *Vychegda* River flows between two marshlands, one at its upper reaches and the other

at its confluence into the North Dvina, so it connects them; it is literally 'connecting the bogs'.

Dnieper. A number of large rivers flowing into the Black Sea from the North (the *Don*, the *Dnieper*, the *Dniester* and the *Danube*), all with the root *D-N*. There are many more hydronyms with this root in other Slavic lands--the *Dunayets/Dunavets*, in particular, is met no less than ten times. It is known that the Slavs used *dunayi* as the generic term for rivers, i.e. it was not a proper name. In The Lay of Igor's Host the crying of Princess Yaroslavna is said to have been heard on the *Dunay*. In the very next sentence, she expresses her wish to fly along the *Dunay* to her husband, Igor, who was in the area of the Don, on the Kayala River. Notice that the town of Putivl', the residence of Igor and Yaroslavna, is located on the Seym River, which belongs to the Dnieper basin, not the Don basin; so different rivers were being called *dunay*, meaning 'rivers' in general.

But what does this root *D-N* denote? The researchers (see Fasmer, *Aetimologicheskiy slovar'*, v.I, pp.552-553) explain the origin of this root differently, claiming it is from Celtic, Latin, Avestan, Old Indian, Old Upper-German, Gothic, etc. It is possible to accept the Avestan version--*danu* 'a river', but there is something strange: the Avestan (Old Iranian) term is not used for any river in the territory of Iran, whereas its use is widespread in Slavic lands. So one can admit that this term is not Iranian. The character of the northern rivers can help us to understand this phenomenon. Rivers bear this name in areas where the rivers freeze in Winter and thaw in Spring. The noise (rumbling, gnashing, cracking) that accompanies the autumnal freezing and the Spring ice flows of the northern rivers were new to people coming up from the South, who noticed these main features, nicknaming these rivers 'hard (hardening)', 'noisy', 'crashing', 'violent', 'wild', etc.

Let us add one more detail by association. A character in a Russian *bylina* ('epic song') is named *Dunay Ivanovich*, and nicknamed *Tihiy* 'calm', which is deceptive, like the title of the

novel The Quiet Don. Dunay's temper is far from calm; he is wild and unrestrained. In particular, he killed his wife after she bested him in an archery competition. Now back to our rivers--the Assyrian term *dannu* 'hard, firm, violent, dangerous, strong; loud, noisy, sonorous' matches the character of the northern rivers exactly. Our root *D-N* carries these meanings, especially in the hydronyms *Don, Dunay, Dunayets, Dunayevets,* etc. As to the *Dnieper*, we can suggest that this is a compound consisting of two synonyms: Assyr. *dannu* with Heb. פרא/*pere* 'wild'.

Dniester. The root *D-N* is defined above and *-iester* remains. Besides the *Dniester*, there are other rivers named *Istr;* this is the ancient name of the Danube and we find the *Istra* in Central Russia. In Aramaic איסטרא/*istra* means 'street, theater, arena or paved way', i.e. a paved, public place. Stony rivers might be nicknamed as such and all the rivers incorporating the root-sign *istr* share that characteristic.

Desna. Some Russian rivers have this name (see Fasmer, Aetimologicheskiy slovar', v.I, p.506). This name consists of the Aramaic conjunction ד/*de-* 'that, which' and the Heb. צנה/*tsinnah* 'cold, chill'. There are at least seven Russian rivers named Tsna, but already without the prefix *de-*. The Heb. **tsinnah** is a component of the hydronym *Sheksna* (2 tributaries of the Volga), obviously meaning שקע צנה/*sheqa` tsinnah* 'a cold hollow'.

Kama. This is one of the main tributaries of the Volga. This hydronym originates in the Assyr.קמיא /*kamaya* 'beginning'. We will discuss the name of the Volga River below.

Kodyma, Kodym', Kudma. These names appear in European Russia and in the Ukraine, mainly for river tributaries. For the present, there is no satisfactory explanation of these names. We suggest that they stem from the Heb. קדם/*qadam* 'preceded, went before'; **qodem** 'earlier, prior, before'; **qedma** 'eastward'; **qadim** 'East, easterly', i.e. hydronyms including this root are 'tributaries preceding the mainstream' or 'flowing eastward'. Thus the *Kodyma* is not only a tributary of the Southern Bug

River, but has an easterly current.

Neva, Nevo. According to the Povest' vremennyh let' (the initial Russian chronicle), Lake Ladoga, the source of the river *Neva*, shared the same name. In Hebrew, the root נוה/*navah* means 'to spring from, gush out, well up, come from a source', i.e. this hydronym means 'flowing out; a spring, a source'.

Nemda, Nemed', Mda. The first hydronym is met twice in Russia and the third is found once. The Dnieper also has *Nemda* and *Nemed'* tributaries. Fasmer (Aetimologicheskiy slovar', v.II, p.588; v.III, p.62) explained these names as being the antithesis--*medlennaya* 'slow' vs. *ne medlennaya* 'not slow'. But if one river were dubbed 'slow', another ought to be named simply 'fast', rather than the more complex negation 'not slow'. What Fasmer interpreted as contraposition, was merely a different form of the Heb. verb מדד/*madad* 'to measure, gauge, stretch out'; and the past participles **nimdad** 'measured, sounded out' and **namad** 'stretched, lengthened'.

Pina, Pinega. These two hydronyms--from Heb. פנה/*panah* 'to turn, bend, deviate'; **pinah** 'a corner, a turn'. If one looks at any map, the bent path of the *Pinega* can be observed as an almost 90-degree angle.

Prut, Nepryadva. These come from the Heb. פרד/*parad* 'to separate, divide, split up'; **parud** 'separated, divided, split'; **nifrad** 'separated from, took leave of'; also related to פרט/**parat** 'to divide into small parts, itemize, detail, specify'. This also produced the Slav. *prud* ' a pond' and *prudit'* 'to create a pond or pool, to dam up'.

San, Sana. These are from Heb. סאן/*sa'an* 'to be noisy'; **sa'an** 'noise, din'; **so'en** 'noisy, loud, trafficked, difficult to traverse'.

Sarata, Seret. From Heb. סרט/*seret* 'ribbon, band'. Note that the tributary of the Dniester River has preserved precisely the Hebrew form.

Sava, Savran'. Hydronyms from Heb. סבב/*savav, sovev* 'to turn, spin, circle', i.e. these are 'meandering, winding' rivers.

Sula. There are five rivers known by this name in the Volga, Niemen and Dnieper river basins. No satsifactory explanation

for this name has been offered thus far. Our explanation is from the Heb. שלה/*shalah* 'to be quiet, tranquil, calm'; **shulah** 'he/it was calmed, became tranquil, quiet'. This hydronym preserves the exact form of the m. sing. past participle. The gender is significant here, because the Hebrew generic term for 'river' נהר /*nahar* is a masculine noun. The Hebrew woman's name **Shulah** exists, as a shortened form from שולמית/*Shulamith*, stemming from other related Hebrew roots שלם/*shalem* 'peaceful; whole' and שלו/*shalev* 'tranquil, calm'.

Sura. There are about 10 Russian rivers in the Arkhangel'sk and Vladimir districts and in the Volga and Dnieper basins. No one has yet explained this hydronym. We now offer an explanation from the Heb. שרע/*sara`* 'stretched across, spread out over'; **sura`** 'was spread over, was extended'; **saru`a** 'spread across, stretched over'. Note also the Assyr. *suru* 'a ditch'.

Tissa. From Heb. טוס,טס/*tus, tas* meaning 'to fly'; **tisah** 'flight, flying', i.e. an appropriate name for a swift-running mountain river.

Hopyor. A tributary of the Don River. From Heb. חפר/*hafar* 'to dig, undermine, entrench, sap'; **hafirah** 'digging, excavation, sapping'; **happar** 'a digger, sapper, navvy', i.e. this hydronym means 'carving out its channel, undermining its banks'.

Shuya. There are 3 rivers known by this name. The usual explanation is that this name originates from the Church Slav. *shuytsa* 'the left hand', i.e. referring to the left tributary. It is difficult to accept this interpretation. In those remote times, when the eastern European rivers were first named, it was necessary to decide which side of a river should be considered its right or left side--when moving upstream or downstream. This convention, once established, might have created some directional hydronyms. The Desna is considered by some authors to represent 'right' (from Church Slav. *desnitsa* 'the right hand'), to be the right tributary of the Dnieper when moving upstream. In our case, the *Shuya* runs into the Nemda River (Kostroma District, Russia)--making it 'left' if going downstream...This explanation is confusing and unconclusive,

especially since there is a *Shuya* feeds into Lake Onega and cannot be described as either 'right' or 'left' in any way. Fasmer (*Aetimologecheskiy slovar'*, v.IV, p.494) supposed that the word *shuyak* 'a small rowboat' derives from the popular hydronym *Shuya*. But the truth was apparently a bit different--both these terms stem from the Heb. **שוט**/*shat, shut* 'to float, sail'; **shiyut** 'sailing, navigation'; **shayit** 'sailing, rowing'; and the masc. passive 3rd pers. form **shuyat** 'floated, launched (on water), set out on the water'. So the Rus. *shuyak* and the Shuya rivers obviously come from here. Small rivers good for sailing upon, suitable for navigation might be named *Shuya*.

To conclude this discussion of the Slavic hydronyms and toponyms, we must touch upon the problem of the names of the Dnieper rapids. These names reached us in cryptic forms; their language of origin being unclear. And this is in spite of the fact that Constantine Porphyrogenitus provided two variants of these names (for most of the rapids in his *De Administrando Imperio*) and his own definitions based on Russian and Slavic. For the first and third rapids Constantine offered only one name for each rapid.

The Varangians and Slavs, having been in Byzantium, may have provided Constantine with information about these rapids, hence the two variants of some of the names. The Byzantines had named the Varangians Rus' because they arrived from there. The common nickname *rusios* (Greek 'red-headed') and the Heb. **רשע**/*rasha`* 'someone evil, a villain, a wicked person' also played some part; the foreigners, the color red, and evil all came to be mixed together in the term Rus'. Later on a Norman theory arose claiming that the Rus' actually originated from the Varangians. This explains why the Scandinavian names of the Dnieper rapids were called 'Russian' by Constantine. But the Greeks often distorted old names to make them sound more harmonious to the Greek ear. Therefore, only a few linguists (F.Stroube, H.Thunmann and V.Thomsen) spotted the Scandinavian names. The Slavs, who reached the Dnieper area in the 6th-7th centuries, had already forgotten their second (Semitic) language and

changed the old Semitic names they encountered at these rapids, interpreting them in their own, new way. In the 10th cent., these altered names reached the ears of the inquisitive Byzantine Emperor-publicist.

I.Hainman, in her book *Evreyskaya diaspora i Rus'* , 'The Jewish Diaspora and Rus'(1983), made a bold, though not entirely successful attempt to explain the names of the Dnieper rapids on the basis of Hebrew. Her daring hypothesis on Rus', as a military-trade organization of Slavicized Jews, allowed her to apply Hebrew linguistic analysis to these names. This was a brilliant decision, a real enlightenment, but she made some errors. She did not take into account the Byzantine interpretation of Rus', as a name for the Varangians. She explained the Scandinavian names of the rapids (which the Byzantine Emperor, Constantine, had called 'Russian') with the help of the Hebrew language, but instead she should have done so with Constantine's 'Slavic' names for the rapids.[25] She would have done well to seek Hebrew correspondences for the Slavic names of these rapids. In light of our thesis above (of the Semito-Slavic connections), Hainman's hypothesis regarding Rus' does not hold water, as it were. No ordinary organization, even the most populous, not even an army of temporary conquerors, can give a second language to a people--but this can be done by a long-term colonizing nation.[26]

Constantine named the first rapid *Aessupi*, both in Slavic and in Russian. V.Tatishchev considered this strange, since the names for the other rapids were different in each language. Nevertheless, this might be a coincidence--both the Slavs and the Scandinavians might have corresponding phonetic parallels in their languages for the old local name of the first rapid. Some other semantic correspondences were found between their languages--though it is highly unlikely that there would be any correspondence with any ancient Semitic meaning. Only one Slavico-Scandinavian meaning 'do not sleep' (Slav. *ne spi*) reached Constantine. It is significant that later on the Ukrainians

named this rapid *Budylo* 'what wakes you up', in a final distortion of both the form and sense of its original name.

In order to somehow save the meaning 'dream' (Rus. *son*) and 'to sleep' (Rus. *spat'*), Hainman tried to relate the Indo-European root *S-P* to the Hebrew root ישן/*yashan* . This, however, seems artificial--an *n/p* transformation is most improbable. One should not adhere strictly to Constantine's semantic meanings; the phonetics are much more significant here. The original meanings may have been entirely different. If we reject the meanings 'dream' and 'to sleep', then we can find something unexpected: the Heb. סף/*saf* 'threshold, sill, edge, verge'; pl. **sippim**, construct **sippei**; with a definite article-- **ha-sippim** 'the thresholds' and its synonym from the Hebrew or Aramaic אסקופה/*asqupah* 'threshold, doorstep, doormat'; pl. **asquppot**; gen. **asquppei,** definitely resemble *Aessupi*. This name came to represent the first rapid, to signal the danger, the spot where the rapids began. Note that in the Slavs used the same term to signify 'threshold' and 'rapids';just as the Hebrews used so for both. This is surely no accient. Thus, the first rapid downstream was named **ha-sippim**, **ha-sippei**, or **asquppei**, simply meaning 'rapids'.

The Slavic name for the second rapid--*Osrovuniprah*--means (according to Constantine) 'island of the rapid' or 'island near the rapid'. The second part of this name is obviously from the Heb. הוא נפרך/*hu nifrakh* 'he/it is crushed, broken, crumbled'. If we accept Constantine's explanation, the syllable *ni* is unnecessary for making it "*ostrov u praga/poroga*". But this is not the case, so our explanation is better. The first part of this name seems to stem from the Aramaic אסטרא/*istra* 'a paved area' (discussed above), later replaced by the Slavic *ostrov* 'island'. There is confusion in Constantine's text between the third and fourth rapids, because there were actually 9 rapids, not 7. There were some large stony sections, called *kamennye shchetki* 'stony brushes' (not to be confused with the ridges or rapids themselves);perhaps this explains the discrepancy.

The word *niprah* is also a component of the Slavic name for

the fifth rapid (according to Constantine's reckoning)--*Vulniprah* (Slav. *vol'nyi porog* 'free rapid'). Constantine says it was so named because there is a large lake right before it. This description does not specify anything peculiar, since there were 'free' sections, without boulders, between all the rapids and most of the rapids had passages. The Slavs named the last rapid *Vol'nyi*, not the fifth one. So we suggest an alternative, Hebrew-based interpretation of this name בול נפרח */bul nifrah* 'a cleft/split block (of stone) or log (of a tree)'. This is more unique.

The name of the third rapid is *Gelandri* in Slavic, meaning 'noise of the rapid'. Yet, despite the existence of this name and its interpretation, experts cannot associate them either with Slavic or with Scandinavian languages. Perhaps there is some correspondence between the first part of this name and the Slavic terms *galas* and *galdezh* 'din, hubbub'. V.Tatishchev (*Istoriya*, v.I, p.192) remarked that for the Bohemians *Gelandri* means 'a mutiny' or 'the noise of the raging ones'. I.Hainman, despite Constantine, considered the single name of the third rapid to be Russian (Scandinavian), not Slavic, enabling her to translate it with the help of Hebrew as 'the unusual noise of the waves'. But the Hebrew גל הנדיר*/gal ha-nadir* might be more accurately translated as 'an unusual pile of stones'. Regarding the translations dealing with 'noise', it seems that Constantine and his followers were misled by their informants.

The forth rapid of the Dnieper was the longest, running for about 900 meters, and skirting it meant walking several kilometers downstream along the coast. Oddly, this largeness, a very significant feature, is not reflected in its name. Constantine wrote that it had a Slavic name--*Neyasyt'*--because the pelicans nested on its rocks. In Russia, pelicans and one species of owl are called *neyasyt'*. In V.Dal's *Tolkovyi slovar'*, the definition of *neyasyt'* as 'a pelican' is followed by a question mark. Pelicans are found in the southern areas of Russia (e.g. the Volga Delta, the North Caucasus, Central Asia, South-West Siberia), where the Slavs came to settle rather late. It is possible that the Slavs

settling on the Dnieper first encountered pelicans there, but they would not have likened them to owls, because they are not similar. Perhaps pelicans and owls shared some other traits, such as voracity, explaining the same name? The nesting-place of pelicans would be a most significant sign, if they nested only at this rapid; but what prevented them from nesting in the other rapids as well? Clearly, this fourth rapid was not named for the birds, but more likely stemmed from the earlier, phonetically similar, Heb. phrase הנאה יסודית/*hana'ah yesodit* 'a basic obstacle'. The Slavs, having come across the old Semitic name for this rapid, gave it their own similar-sounding name *neyasyt'* 'owl', which they also began to use for 'pelicans'.[27]

We have already spoken about the fifth rapid; only the 6th and 7th remain. The Slavic name of the 6th rapid is *Verutsi*, meaning 'the boiling of water'. There are a number of Slavic terms corresponding to Constantine's data: *vyr, vyr'* and *byr'*, meaning 'whirlpool, pool' (Rus., Ukr., Serbo-Croat., Sloven. Czech, Slovak, Pol.) and Ukr. *vyruvaty* 'to rage, seethe, boil, turn'. The Ukrainian participle *vyruyuchiy* is very similar in sound to *Verutsi* and means 'boiling, raging'. Maybe *Verutsi* is a purely Slavic name, having no Hebrew cognate? But in Hebrew we find ברץ/*berats* 'to overflow, brim or spill over, be overabundant', hence something spilling over in abundance would be ברוצי/*berutsi*, virtually identical to *Verutsi*! Only slight variations from the initial Hebrew have appeared in the various Slavic translations. It seems that Constantine preserved the ancient Semitic name virtually unchanged and merely altered its meaning somewhat. Perhaps Constantine was not actually describing the 6th, separate, rapid, but rather a specific section of the 4th and largest rapid, where there was a large concentration of huge boulders (known from later descriptions). The Ukrainians called this spot *peklo* 'Hell', because this is where the waters churned and bubbled when passing over and through these boulders, as if boiling.

The Slavic name of the 7th rapid was *Naprezi*. Constantine explained this name as 'a small rapid (which boats can

maneuver)'. It is possible that this name comes from the Slavic *na poroge* meaning 'on the rapid' (cf. Ukr. *na porozi*). Nevertheless, this is a somewhat strange name--more of an explanation than a name at all. It seems that this name may have been given in one language and then explained in another by people who did not understand it, so they interpreted what they heard as nearly as they could by assigning the meaning of the nearest phonetic parallel from the Slavic. In fact, the last rapid had a blatant feature--a sizable strait (last called *Krariyskaya pereprava* 'Krariyskaya crossing) which truly gave it its Hebrew name. *Naprezi* shares the same Hebrew root as: פרץ/*parats* 'to break through, make way, rush in/out; פרץ/*perets* 'a breach, crack, opening'; נפרץ/*nifrats* 'broken through, breached'; מפרץ/*mifrats* 'a bay, gulf', etc.

For the most part, the various discrepancies found between the names of the Dnieper rapids and their meanings lead us to the conclusion that these names, which Constantine considered to be of Slavic origin, were actually of Hebrew origin, and the Slavs merely borrowed and adapted them to the Slavic somehow. Constantine actually dealt with 3 variants of these names (Hebrew, Slavic and Scandinavian), mistakenly combined the Hebrew and the Slavic variants and explained these Hebrew names by means of Slavic semantics as best he could. Constantine was misled by the mistakes of his predecessors and had insufficient information to reveal those errors. However, were it not for Constantine's inaccurate descriptions of the Dnieper rapids in his time, we would not be able to ascertain their ancient names given long before the rapids were flooded when building the electric power-station and the river changed its character.

5

All the above hydronyms and toponyms provide enough information to determine the time and place of the ancient

contact between the Semitic and Slavic peoples. Besides the many economic and cultural loan words, a rather large layer of the Slavic lexicon is made up of Semitic military terms. This indicates that the second language of the Slavs was not that of a refugee-people, but rather of a warrior-people--that the linguistic contact was a military conquest. Some examples of borrowed military terms given below do not appear in modern Hebrew and can be identified only by ancient Hebrew forms and roots. Even the patterns of grammar and word-building in the Hebrew of the 'lost tribes' and of those who remained in Judaea could become separate and distinctive. Both the exiled Hebrew tribes who wandered and those who remained in Judaea eventually forgot many of these terms themselves, their becoming defunct over time or adopting foreign terms in their stead, as part of the natural development of Hebrew language. Much of the initial Hebrew lexicon has been lost, forgotten in modern Hebrew and many terms now considered to be Slavic or something else are actually forgotten Hebrew or Aramaic.

bitva 'battle'; *bit'* 'to beat'; *bit'sya* 'to fight' (Old Slav., Old Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Pol., Upper Lus., Lower Lus.)--from Heb. בלע/*billa`* 'to beat, destroy, overcome, absorb, devour'; בלי/*beli* and בליה/*beliyyah, belayah* 'destruction, wearing out' or בעט/*ba`at* 'to kick'; בעיטה/*be`itah* 'a kick, a blow delivered by a leg'. Cf. Slavic verb forms *bil* 'hit, struck, smote' (Rus. m. sing. past), *bilsya* 'fought' (Rus. m. sing. past); *bila/bilas'* (Rus. f. sing. past); *bili/bilis'* (Rus. pl. past).

voyevat' 'to be at war, fight'; *voin* 'fighter, soldier'; *voyna* 'war'; *voysko* 'army' (Old Slav., Old Rus., Rus., Ukr., Byelorus., Bulg., Serbro-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. איב/*ayav* 'to be at war'; איבה/*eyvah* 'animosity, hatred'; עוין/*`oyen* 'hostile, inimical'; עוינות/*`oynut* 'hostility'. The verb **ayav** was borrowed in the infinitive form either with the prefix **be-** or **ve-**, as in the following Slavic words: *boy* 'battle, combat'; *boynya* 'carnage, massacre, slaughter'; *boyevoy* 'fighting'; *boyets* 'fighter, combatant', etc.

ayda!, gayda!, goyda! (Rus., Ukr.)--from Heb. הידד/*heydad* 'Hurray!, Bravo!'--an interjection of encouragement, a cry of joy or victory, etc.

gromit' 'to defeat, smash, annihilate'; *razgrom* 'defeat, demolition' (Rus., Ukr.)--from Heb. חרם/*haram* 'to destroy, exterminate'; **herem** 'destruction, annihilation'.

gibel' 'death, loss, ruin'; *gubit', pogubit'* 'to ruin, destroy' (Rus., Ukr.)--from Heb. חבל/*haval* 'to beat, wound, injure'; **hibbel** 'to spoil, harm'; **hubbal** 'injured, damaged'; **habbalah** 'injury, trauma, damage'.

dospeh/i 'armor' (Old Rus., Rus.)--from Heb. ספח/*safah* 'to add, join'; **sippu'ah** 'addition, joining'; **suppah** 'added, joined, appended', with the Aramaic prefix **de-** 'that, which'.

zasada 'ambush' (Rus.), *zasidka* (Ukr.)--from Heb. צדה/*tsadah* 'to lie in wait for, hunt, be on the watch for', borrowed with the pronoun **zeh** 'this'.

kazak/i 'Cossacks' (Old Rus., Rus., Ukr.)--from Heb. חזק/*hazaq* 'strong, firm, husky'; **hozzeq** 'force, power, strength, hardness'; **hazaq** 'to be strong, tight, consolidated, fastened'. We meet the term *kazak* for the first time in the Old Russian *bylina* cycle about Il'ya Muromets, a Cossack serving as a frontier guard. Such a social stratum of free military settlers has been known in the outlying districts of Russia since the 16th century; these elements of the population invaded, consolidated and retained the new land holdings, thus justifying their name connotation.

kol'chuga 'chain mail' (Rus., Pol.), derived from the Slav. *kol'tso* 'ring' and *kolo* 'circle, wheel'--from Heb. עגול/*`agol* 'round'; **`igul** 'circle'; ול'ג/*gol* 'a ball'; **galgal** 'a wheel, circle, cycle'.

kop'yo 'spear, lance' (Old Slav., Old Rus., Rus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus.)--from Aram. כפא/*kofa, kapa* 'a pillar, pole, stake, beam', etc.; and/or Heb. קפח/*qafah* 'to strike, beat'; **qefihah** 'a beat, stroke, blow'.

laty 'armour, cuirass' (Old Rus., Rus.); common Slav. *lata* 'a patch' (Rus., Ukr., Byelorus., Serbo-Croat., Czech, Slovak,

Pol.)--from Heb. לוט/*lot* 'a cover, coverlet'; **lut, lat** 'to cover, screen'; **lut** 'covered, shielded'.

luk 'a bow' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Pol.)--from Heb. לוז/*luz, laz* 'to deviate, bend, curve'; **lezut** 'curvature, bend, crook'. The plural form *lutsi* 'bows' (Old Rus.) is recorded in The Lay of Igor's Host. There are also other related Russian terms such as: *luka sedla* 'a pommel'; *luka morya* 'lagoon, cove'; *luka reki* 'a bend in a river', etc.

mech 'a sword' (Old Slav., Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. מעצד/*ma`atsad* 'a cutting tool, adze, knife' stemming from the Heb. root עצד/*`atsad* 'to cut' with infinitive form **me`atsod**. Fasmer (II, pp. 612-613), referring to other authors, remarks that the term *mech* can be explained as a loan-word from the Gothic, but that, due to phonological, geographical and historical difficulties, this borrowing is usually thought to be from an unknown common source. Here we indicate this source.

nachalo 'guidance, leadership'; *nachal'nik* 'head, boss, chief, commander' (Rus.); *nachat'* 'to begin, start' (Old Slav., Old Rus., Rus., Bulg., Sloven., Upper Lus., Lower Lus.)--from Heb. נהל/*nahel* 'to lead, guide, manage'; **nehilah** 'guidance, leadership'; **nihul** 'management, control'; **hanhalah** 'government, administration', etc.

nozh 'knife' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.); *nozhny* 'scabbard, sheath' (Rus.)--from Heb. נעץ/*no`ets* 'to thrust, stick into, stab, jab'.

oruzhiye 'weapon, armament' (Old Slav., Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Pol.)--from Heb. הרג/*harag* 'to kill'; **harug** 'killed, a casualty'; also הרס/*haras* 'to destroy, annihilate' and רשש/*rishesh* 'to destroy, ruin'; **rushash** 'ruined, destroyed'.

ohvat 'surrounding' (Rus.)--from Heb. הקפה/*haqafah* 'circuit, encirclement'; gen. (conjugate status) הקפת/*haqafat-*; and

possibly also related to Heb. אגוף/*igguf* 'flanking, surrounding'.

ohorona 'defense'; *ohrana* 'a guard'; *ohranyat'* 'to guard, protect' (Old Slav., Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol.) --from Heb. אחר /*ahar* 'to be responsible, a guardian'; אחריות/*ahrayut* 'responsibility'. It is interesting that the Czechs preserved the term *hajeni* 'defence'--from Heb. הגנה/*haganah* 'defense, protection'; **hogen** 'protecting, guarding'.

oklemat'sya 'to be cured, recover' (Rus., Ukr.)--from Heb. חלם/*halam* 'to be healthy'; **hehlim** 'recovered from illness, was cured, returned to good health'.

palit' 'to fire a weapon, burn' (Old Slav., Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol. Upper Lus., Lower Lus.). This verb was used by the Slavs long before the invention of fire-arms and related not only to fire per se. The Heb. פלט/*palat* means 'to expel, spew out, propel' (heat, odors, and projectiles such as stones, arrows, bullets, etc.); **pelitah** 'release, expulsion, eruption' (can be of steam, fire, gas, words, bullets, etc.). This is the source of the Slav. *plita* 'stove'; Rus. *pulyat'* 'to throw, propel (stones, etc.) and *pulya* 'a bullet', both are from a Hebrew passive form. Semantically related but phonetically distinct from the latter is *kulya* 'a bullet' (Ukr., Byelorus., Pol.)--which has its own Hebrew etymology--from קלע/*qala`* 'to sling, shoot at a target, hit a target'; **qela`** or **qali`a** 'a sling, bullet, projectile. missile'; **qeli`ah** 'shooting at a target'; a passive form: **qulla** 'to be slung, propelled, shot forth'.

palash 'broadsword' (Rus., Ukr., Pol.) -- from Heb. פלש/ *palash* 'to penetrate, invade, intrude'; פלס/*pilles* 'to make a way, clear a passage through...'; **pelishah** 'intrusion, invasion, penetration'.

pobeda 'victory' (Old Slav., Old Rus., Rus.)--from Heb. פדה/*padah* 'to redeem, rescue, save, free from trouble', borrowed in the infinitive form with the prefix **be-** (בפדות /*bi-pedot* 'to save, rescue, free'), as seen in the Slav. verb *pobedit'* 'to be victorious, overcome', with *b/p* interchange.

polk 'regiment' (Old Slav., Old Rus., Rus., Ukr., Bulg.,

Czech, Slovak, Pol., Upper Lus.)--from Heb. פלג/*palag* 'to divide, split'; **pilleg** 'to divide, separate, split into factions, cause discord'; **peleg** 'a part'; **pelah** 'a slice'; and **pelugah** 'a military regiment, group of people'. Cf. Ukr. *pology* 'childbirth'.

polon, plen 'captivity' (Old Slav., Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol.) – -from Heb. בלם/*balam* 'to hold back, detain, deter, stop'; **balum** 'blocked, hampered, arrested, stopped'. The Slavic verbs *plenit'* and *polonit'* 'to take prisoner, capture, arrest' are also from here.

porok 'battering-ram; sling' (Old Rus., Czech, Slovak, Old Pol., Upper Lus., Lower Lus.)--from Heb. פרק/*perraq* 'to break, smash to bits'; **porraq** 'to be smashed to pieces, shattered to bits'. This is also close to the Heb. פרץ/*parats* 'to break through, breach' and **perets** 'a breach, crack, hole'.

pohod 'campaign, march' (common Slavic--Rus., Ukr., Czech, etc.)--from Heb. גוד/*gud* 'to attack, advance on, rush into combat', taken from the infinitive form בגוד/*be-gud; b/p* and *g/h* are frequent interchanges.

pokoryat' 'to subjugate'; *pokoryat'sya* 'to be subjugated, to submit to'; *pokornyi* 'submissive, obedient'; *pokornost'* 'submissiveness, obedience' (Old Slav., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol, Upper Lus.); Ukr. *korytysya*--from Heb.כרע/*kara`* 'to kneel'; **hikhriyah** 'to bring to one's knees, cause to submit, determine the outcome', fig. 'to beat, win, defeat, conquer'. This verb was mostly borrowed and preserved from the Heb. infinitive form בכרוע/*bi-khro`a.*

prikaz 'an order, command' (Rus., Czech) and the term for regular regiments and for state institutions, such as ministries, in Moscovite Russia--from Heb. רכז/*rakaz* 'coordinator, administrator, director'; **rikkuz** 'concentration, focus'; **rikkez** 'to concentrate, centralize, direct', borrowed from the Heb.infinitive form ברכז/*be-rakkez.*

ratovat', ratuvat', ryatuvat' 'to defend, save, rescue' (Rus., Ukr., Byelorus., Pol.)--from Heb. רתה/*rittah* 'to pity, be lenient with, defend, spare'; note the Heb. expression מלחמה בלי ריתוי /*milhamah beli rittuy* 'merciless war'.

rat' 'army' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat.)--from Heb. רהטון/*rahaton* 'a large army unit; military commander'.

razit', porazhat' 'to strike down, smite' (Rus., Ukr., Byelorus., Sloven., Czech, Slovak, Pol.)--from Heb. רעץ/*ra`ats* 'to break, shatter, crush'.

razvedka 'intelligence'; *razbedyvat'* 'to find out'; *razvedchik* 'a scout' (Rus., Ukr., Czech, Pol.)--from Heb. ודא/*vidda* 'to ascertain, find out, confirm'. As for the common Slavic verb prefix *raz-*, in our case, it may come also from the Heb. רז/*raz* 'secret, mystery, riddle'--thus, *razbedyvat'* would literally mean 'solving the riddle, learning the secret, gaining certain knowledge of what had been unknown...'

sekira 'pole-axe' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. שיקור/*shiqor* 'axe'. Fasmer (v.III, p.592) rejected categorically the possibility of this word having been borrowed from the Latin securis 'axe'.

sila 'force, strength'; pl. *sily*, also 'military forces' (Old Slav., Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. סלה/*sillah* 'to despise, trample, destroy'.

sima, pl. *simy* 'signs, boundary markers'. These were made of bent twigs stuck in the ground, used by the Cossacks to ascertain the movements and strength of enemy forces' (see Dal', IV, p. 185). A boundary line thus marked was called *simovaya liniya* 'the line of *sima* markers'. This is from the Heb. סימן/*siman* 'a sign, marker'; **simmen** 'to mark, indicate'; **simmun** 'indication, marking, placing of signs', etc.; **samman** 'one who makes marks'.

stena 'wall' (Old Slav., Old Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. צנה/*tsinnah* 'fortress wall, screen, shield'.

strela 'arrow'; *strelyat'* 'to shoot' (Old Slav., Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Lower Lus.; Upper Lus. *trela* 'arrow'; *trelits* 'to

shoot')--from Heb. לירות/*lirot* 'to shoot'. This Hebrew term has undergone significant changes in the Slavic environment; the phonemes *l* and *r* are transposed and it has taken the Hebrew pronominal prefixes: ש-, זה, זאת, indicating that the initial borrowing was the nominal form of this root.

styag 'banner, flag' (Old Rus., Rus., Ukr., Byelorus., Old Serb., Serbo-Croat.)--from Heb. דגל/*degel* with the same meanings and a Heb. pronoun (as in *strela* above). The Heb. **daggal, dagglay** 'standard bearer'; **diggel, dagil** 'to raise the flag or banner'; **hidgil** 'to rally the forces'. Fasmer (v.III, p.790) divided the primordial Slavic forms into those without a nasal (Serbo-Croat. *stieg*, Old Serb. *steg)* and those with a nasal (East Slav.) which had been borrowed from Scandinavian languages (Old Scan. *stong* 'flagstaff, pole' and Old Swedish *stang* with the same meanings). Apparently he was right, because there was an overlapping of different terms in the Slavic. The Scandinavians (*varyagi)* brought their own term to Rus' in the 9th century, a term very similar in form to the local Hebrew-Slavic one, but having some other meanings. The East Slavic may well have taken the nasal sound from these newcomers.

truba 'trumpet, pipe, smoke'; *trubit'* 'to trumpet, blow a horn' (Old Slav., Old Rus., Rus., Ukr., Bulg., Servo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. תרועה/*teru`ah* 'a trumpet blast, loud noise, blaring sound'; תרע/*tara`*/התריעה/*hitri`ah* 'to trumpet, blare, sound the alarm'. The Slavic term *trevoga* 'state of alarm, anxiety, up-in-arms' also comes from here. Fasmer, who usually denied that common terms in Old Slavic had been borrowed from the German, considered the Slavic term *truba* to have come from the Old Upper-German trumba 'wind trumpet'. He wrote further (v.IV, p, 108): "The derivation of the form *tromba* as an independent onomatopoeia in the Slavic, Germanic and Roman languages is hardly probable, despite Mladenov, Matzenauer ...". In fact, onomatopoeia is out of the question in this case, and we can even suggest the Heb. ארבה/*arubah* 'chimney, conduit to let wind and smoke out' as another additional source.

tetiva 'bow-string' (Old Slav., Old Rus., Rus., Ukr., Byelorurus., Bulg., Sloven., Czech, Slovak, Pol., Serbo-Croat.)--from Aram. prefix **de-** and Heb. טוה/*tivveh* usually means 'to aim at, target, direct towards', but also 'to shoot, fling'; **tevah** 'target range, range of fire'; **tivvu'ah** 'ranging, gauging range of fire'.

tul, tulo 'quiver' (Old Slav., Old Rus., Bulg., Sloven., Old Czech, Czech); common Slav. *tulit'* 'to cover, put, clasp' and *tula, prytulok* 'refuge, shelter'--from Heb. תלי/*teli* 'quiver'; תלה/*talah* 'to hang, suspend, attach, ascribe to'; בתולה/*betulah* 'a virgin; chaste, protected'; טלית/*tallit* 'a fringed prayer-shawl, cloak'; טלא/*tille* 'to patch'; **tulla** 'patched, covered'; and טלל/*tillel* 'to roof over'--all having to do with 'covering or protecting' in some manner. Note also *tyl* 'rear; rear guard; back-up' (Old Rus., Rus., Ukr., Bulg., Serb., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.).

ubit' 'to kill', *ubityi* 'killed' (comon Slavic)--from Heb. אבד/*avad* 'to perish, be lost, die'; **ibbed** 'to ruin, be the undoing of, cause the demise of'. The 3rd pers. passive form of the verb **ibbed** is **ubbad**. Such passive forms are obsolete in modern Hebrew, but may have been used by the wandering tribes of Israel.

Udar 'a blow', *udarit'* 'to strike a blow', borrowed from the parallel Hebrew passive form, was discussed above.

ura! 'a war cry, an interjection'--from Heb. verb עור/*`ur* 'to awaken, arise, take action'. Hebrew imperatives from this root are: masc. sing. **`ur** 'Wake up!, Get up!'; fem. sing. **`uri**; and masc. pl. **`uru**, etc. The Heb. verb עורר/*`orer* means 'to energize, stimulate, arouse'. So the Biblical cry from Judges 5:12: עורי עורי דבורה/*`uri `uri Devorah* 'Awake, awake Deborah!' was clearly to urge adamantly that the prophetess/poetess present her poetic song of triumph.

hvatit' 'to strike a blow, hit' (Rus.)--from Heb. חבט/*havat* 'to strike, beat'; **havatah** 'a blow'. Cf. Rus. *hvat'!* 'Bang!'

horugv', horugov', korogva 'banner, flag; cavalry unit, squadron' (Old Slav., Old Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol.)--from Heb. רכב/*rakhav* 'to ride';

הרכיב/*hirkiv* 'to put together, compose, establish, to place upon, mount, enthrone, place at the head of'; **rekhev** 'chariot, vehicle'; **rikkev** 'to be empowered, in charge, in control'. There also seems to be a connection between the above and the common Slavic word *ruka* 'arm; might, power'. This is reflected in a number of Slavic sayings and idioms such as: *svoya ruka vladyka*--'an independent one', lit. 'one's hand is a sovereign'; *vzyat' v ruki, pribrat' k rukam*--'to take in one's arms', fig. 'to seize something or subdue someone'; *prosit' ruki*--'to be a suitor for a lady's hand', i.e. 'to ask for obedience'; *predlagat' ruku*--'to offer one's hand', i.e. 'to offer one's power, guardianship'; *prinyat' pod svoyu ruku*--'to be naturalized', lit. 'to take someone under one's hand'. The Russian term *rukovodit'* does not only mean 'to conduct by hand', but also 'to perform with authority, as an empowered leader'.

chasovoy 'sentry, sentinel' (Rus.)--from Heb. prefix **she-** 'that, which' and צפה/*tsofeh* 'to scout, look out, observer, watch'; **tsofeh** 'a scout, watchman, lookout'; **tsefi'ah** 'observation'; **tsipi'ah** 'expectation'. Much later, both Rus. *chasy* 'clock, watch' and Rus. *chas* 'time, hour' derived from here.

shagat' 'to step, walk, follow a path' (Rus.)--from Heb. שגה/*shagah* 'to blunder, lose ones way, go astray'. Rus. *shag* 'step', *shagom* 'to walk slowly, stroll' and Rus. dialectal *shagaydat'* 'to move in darkness', all come from here.

shlem, shelom, sholom 'helmet' (Old Rus., Church Slav., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Old Pol.)--from Heb. שלם/*shalem* 'intact, whole, safe'; **shalam** 'to remain safe'.

shishak 'a spiked helmet' (Old Rus., Ukr., Czech, Slovak, Pol.)--from Heb.זיז/*ziz* 'protuberance, projection, jut'; **zuz, zaz** 'to be moved, shifted; project, jut out, deviate'. Rus. *shish* 'fig, fico'; *shishka* 'cone, bump, lump; leading barge hauler' also stem from this. Fasmer (IV, p.445) was not convinced by Matzenauer's supposition that the terms *shishak* and *shishka* are related, but Fasmer was wrong, because this supposition proves to be true. The military term *shishak* was used for a specific type

of Slavic helmet shaped with a marked projection at the top (an exact copy of a classic Middle Eastern helmet).

shelomit', oshelomit; 'to strike on the head'; fig. 'to stun, strike, baffle, confound' (Rus.)--from Heb. הלם/*halam* 'to strike, knock, stun'; **helem** 'a blow, shock, concussion'; **halmut** 'a blow, punch; a hammer'. We can assume that the Slavic term initially meant 'a blow' in general, not specifically to the helmet.

shchit 'a shield, buckler' (Old Slav., Church Slav., Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from שלט/*shelet* 'a shield, coat-of-arms'; Slav. *zashchita* 'protection, defence'; *zashchishchat'/sya* 'to defend, protect oneself', etc. Cf. also Heb. שלט/*shalat* 'to have dominion over, rule, control, be master of, govern'.

yasak 'password, sign of identification, signal, alarm' (Old Rus., Rus.)--from Heb. אזעקה/*az`aqah* 'alarm, warning' and זעק/*za`aq* 'to cry out, call'. Turkish *yasak* has other meanings 'tribute, tax, law, decree, interdiction', but when Turkish decrees were proclaimed in public, they were announced in the public squares by the sounding of loud instruments and cries to gather the public into the square before these edicts were pronounced and also when the Ottomans came to collect their tributes.

6

Thus, according to the given data, the following points may be determined. The peoples of the Semitic and Slavic languages came into contact between the end of the 7th century B.C. (with the fall of the Assyrian Empire, when the Hebrews of the 10 northern tribes were released) and the last centuries of the pre-Christian era. The formation of the mixed Semito-Slavic language, which was in use when the Slavs began to move (6th cent. A.D.), required a period of at least 500 years of bilingualism. The location of this inter-lingual contact was the territory of the Slavs residing in Europe before their

move--approximately the areas of Poland, the Czech Republic, Slovakia, Hungary and the western Ukraine. And finally, this contact was characteristic of a conquest. As C.R.Conder (author of The Hittites and their Language, 1998, p.90) remarked regarding his case--the mixed vocabulary is a result of conquest. In our case, not only the mixed vocabulary, but a number of other facts indicate that a conquest indeed took place.

Considering the circumstances of this Semito-Slavic contact (its time, place and character), all attempts to confirm these facts in historical sources lead us to the known message about the Slavs (*Veneti*) in the work of the Roman historian, Tacitus (1st-2nd cent. A.D.), Germania, ch.XLVI, where, for the first time, there is direct talk of the Slavs' contact with a people of obvious eastern origin--with the Sarmatians. The mixed marriages between the leaders of these two peoples are recorded and the mixing of their customs is noted. Tacitus relates all this in a most negative tone, indicating his antagonism, due to the Roman conflict with the Iranian Sarmatians, but his blatant hostility did not diminish the reliability and value of his information regarding the connections between the ancient Slavs and the Hebrew-speaking Sarmatians. His antagonism was misdirected, because he had confused the various groups of Sarmatians.

Much later (during the early-18th cent.), the Russian historian, V.N.Tatishchev (Istoriya Rossiyskaya, 1964, v.IV, p.391) will declare his firm belief in the bilingualism of the Slavs: "...then [in the time of the Slavic princes Kiy, Shchek and Horiv, approximately mid-9th cent.--V.Sh.], the Slavic and Sarmatian languages were used as common ones..." True, Tatishchev was discussing much later times than Tacitus was, and he was describing the Slav's arrival at the Dnieper, where, according to his data, the Sarmatians dwelt at that time. Both Tacitus and Tatishchev could be wrong about the time and place of this contact, but both of them agreed about the contact with the Sarmatians. Tatishchev may have borrowed the idea of the Slav's bilingualism from other authors (Polish ones in

particular), but he could also have arrived at this conclusion himself, logically. If the conquest and colonization took place--there was also bilingualism. The history of any colonization attests to this.

Information about the Sarmatians is scanty. Their language is unknown. A few Sarmatian names, preserved in Greek inscriptions of Pontian cities, indicate that the Sarmatians were a conglomerate of Iranian tribes, who dislodged the Scythians from the northern steppes of the Black Sea region during the second half of the 1st millennium B.C. This Sarmatian expansion caused great confusion among the historians; Sarmatian ethnogenesis was not clear to Greek and Roman historians, who mistakenly identified the Sarmatians with many northern peoples, whom they had earlier identified as being Scythians. From amongst the scant instances in which the Sarmatians are mentioned, we should note a particularly mysterious instance in Pliny's list of nations (The Natural History, IV:41)--"*arraei sarmatae*", which may be translated as 'Aryan Sarmatians', and further--"which are named *'areatas'* ". It seems that Pliny knew of other Sarmatians, not Aryan and not named *'areatas'*. It is also interesting that the Scythians, following the Sarmatians on Pliny's list, did not have that specific epithet 'Arian'. J.Harmatta, in his work on the history of the Sarmatians, suggested that the Aryans (*aratae, arraei, arei, arii, ariae,* etc.) is the name the Sarmatians called themselves.[28] Taking into account the mixed nature of Slavic languages, it remains to state that Pliny and Tacitus used the name 'Sarmatians' to designate two entirely different peoples.

The problem of the Sarmatian language has interested historians for a long time. Strangely enough, the only evidence in this regard was left by Herodotus (5th cent. B.C.) in his reference to the Scythians, where he asserted that the Sarmatians spoke a greatly corrupted form of Scythian language.[29] This seemingly small error of Herodotus has played a fatal role in our history and that of many others. This can be explained by the fact that some of the Hebrews driven away by Assyrians (maybe

even the majority of the tribes) were not resettled in Assyria itself, but rather in the Assyrian-conquered land of Media (Heb. מדי *Maday* mentioned in Kings II, 18:11 and in the Scroll of Esther). These Hebrew settlers resided among the Iranian-speaking Medes more than 100 years (until the fall of Assyria at the end of the 7th cent. B.C.), had learned their language and used it when speaking to the Scythians (whose language was another of the Iranian languages).

The medieval Polish historians, Kromer, Bielski, Stryjkowsky and others, were the first and maybe only ones to doubt the Iranian origin of the Sarmatians. Tatishchev noted that he found a special interest in the Sarmatians only in the works of the Polish authors, where he also found confusion regarding the problem of Sarmatian origin. Tatishchev wrote: "This confusion about all Sarmatians[30] is found in many authors, who sometimes claimed that they [the Sarmatians] are descendents of Aphet (Japhet) and sometimes of Shem" (Istoriya Rossiyskaya. v.IV, p.427). This means that in medieval Poland arose a seditious idea about the Semitic origin of the Sarmatians. This sedition consisted in spreading legends in Poland about the Polish *shlyahta* 'gentry' and even the Poles themselves being of Sarmatian origin. It is surprising that such ideas could coexist with Christianity and its constant attendant--Antisemitism.

We should commend the boldness of those Polish thinkers and the democracy of Polish society then. In truth, medieval Poland had the largest European Jewish community, which also played a significant part in promoting comparative linguistic research, lexicography, etc. Were it not for the interest in ancient literatures and linguistic study, the thought of associating the Semites with the Sarmatians and then with the Slavs would neither have arisen nor spread. On the basis of the legends and independent scientific data, Polish historians of the 16th cent., such as M.Miechowita and M.Bielski adduced a theory regarding the origin of the *shlyahta* 'gentry' from the Sarmatians, who had subdued the local Slavic population by the early centuries A.D. This thesis gave rise to an entire trend in the

gentry culture of the 16th-18th centuries called 'Sarmatism'. Some Polish historians still adhere to this same thesis (the *nayazd* 'invasion' theory), when explaining the genealogy of the Poles and the rise of the Polish State.

The Slavic name for the Jews--*zhidy*--is connected to the Semitic conquest. This term is phonetically similar to the Heb. יהודי/*yehudi* 'a Jew, a person from the tribe of Judah' and to the German term Jude 'Jew'.[31] Fasmer thought this term to be taken from the Italian name *quideo* 'Jew' or the Latin term *judaeus* 'Jew', having come via the Balkano-Roman languages. It is strange that Fasmer conceived of such a complex way of borrowing and rejected the Germanic path, referring to the fact that: "this name was certainly known to the Slavs in the 9th cent.". This term was probably known to the Slavs much earlier, since it is a common Slavic term (Old Slav., Old Rus., Rus., Ukr., Byelorus., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.). The Slavic peoples did not borrow it from other peoples, nor one from the other. The Slavs used this term even before they began to migrate, before they divided into separate nations, and *Zhidy* referred not to a nationality, nor to Judaism, but to the socio-economic, class status of the conquerors--Jews in the Slavic environment! The Heb. שדי/*shadday* means 'almighty' and is one of God's epithets. In Assryian *shadu* means 'to be high; a man, gentleman, master, sovereign'. In Aramaic **shadu** means 'final decision, suppression', etc. So the common Slavic terms *sud* 'court', *sudit'* 'to try, judge' and *sud'ya* 'a judge' (Old Slav., Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.) also follow from this, as does the nickname of the heroic Spanish liberator, El Sid (from the Arabic ***al-sayyid*** 'the master, ruler, sovereign') and the Old Slavic names: *Zhidil, Zhidislav, Zhidyata, Sudivoy, Sudil, Sudimir, Sudimont,* and *Sudislav.* Judging by the presence of such proper names, the term *zhid* did not have a pejorative sense at first and is still neutral in a number of Slavic languages today. The names *Zhidil* and *Zhidislav* and the surname *Zhidovinov* can

be seen in Russian sources right up to the second half of the 14th cent., but surely they remained in use even longer, not less than 100-150 years more. Therefore, we must admit that the reason for the appearance of the negative term *zhid* is of fairly late origin and not connected to that ancient conquest. Indeed, the Slavs would not have given their own children pejorative, scornful names for a period of about 1500 years. It is more likely that the Jewish conquest and dominion had not left behind bad traces in the Slav's collective memory.

One more detail regarding the meaning of the Slav. *zhidy* is the Assyr.-Aram. חוזיא/*hozaya* 'Jew'; **hozaye** (pl.). Obviously, the Russian *hozyain* 'master, boss, owner, proprietor, host'; pl. *hozyayeva*; Ukr. *hazyain*; pl. *hazyayi*; Old Rus. *hozya, hodzha* 'gentleman, nobleman'; Byelorus. *hadzyain*, etc. are from here. So the above Slavic terms are all closely synonymous with the Assyr.-Aram. **shadu.** The Jews remembered the Aramaic term **hozaye** as their own name for a long time. One medieval story ('response'), which tells of a Jew-Cossack, Berakha, who perished in a battle during the war with Russia in 1611, opens with the following words: "We were 11 **hozaye** serving in the [Cossack] army." Harkavy, having translated this story, obviously did not consider this term to be Assyrian, but rather as a Slavic term, and translated it as Slav. *hozyai* 'masters'; whereas this message really means: "We were 11 Jews in the [Cossack] army."

The facts that the ancient Semitic conquerors (the Hebrews of the '10 lost tribes') are not known and that the Slavs survived, allow us to assume that those conquerors had been a minority in comparison to the Slavs' numbers, and that later both peoples merged, the conquerors assimilating into the local populace. The term *zhidy* was assigned to the governors, judges, etc. and later given as proper names first to prestigious figures and eventually to commoners as well. But this name was primarily reserved for those persons with Semitic characteristics (dark/curly hair, dark/blatant eyes, hooked noses, thick lips, etc.). The latter had ramifications in the Slavic lands at the end of the 1st millennium

A.D., when the second wave of Semites appeared--the Jewish refugees (descendents of the tribes of Judah and Benjamin who upheld Judaism). The Slavs immediately 'recognized' them by their appearance and called them *zhidy*, though this name least suited exiles and pariahs. In some places in the Slavic world, this new, humiliating status imparted a disdainful and pejorative sense to the older, formerly respectful title.

7

There is a highly significant piece of evidence regarding the appearance of the Sarmatians, which corresponds to the generally accepted notions of the Semites' appearance, in archaeological findings from the areas of southern Russia and the Ukraine. In this region, already from the 6th cent. B.C. and up to the early centuries A.D., we see a continuously high level of development in the production of glass and faience, also colored glass. These were not achievements of the ancient Greek civilization. The most ancient glassworks in Hellas, detected on the Island of Rhodes, dated between the 3rd-2nd centuries B.C., produced only monochrome glass beads. However, in the workshop uncovered in Yagorlyk, a settlement near the mouth of the Dnieper River, colored glass and beads were being produced as early as the 6th cent. B.C. Pendants, glass beads and other articles made of colored glass and faience, with images of bearded faces, protruding eyes and large noses were found in the areas of the Caucasus, the Don, the Dnieper and the Crimea. It was neither the Scythians nor the Greeks who were engaging in these crafts north of the Black Sea, nor were these realistic images that were being preserved in this glassware and ceramics; they were somewhat generalized and overdone. These were images of the Sarmatians, the Sarmatian foremen, whose visages convey to us, after two and a half millennia, their Semitic origin. The very method of glass production points eastward to Phoenicia, Egypt and Carthage. The analyses of the

glass samples found reveals the method of glass manufacture used by the Egyptian school (using natural soda, lightening the mass of the glass by the addition of antimony, and using combinations with cobalt and a large concentration of manganese). Similar images, bearded, with big noses and protruding eyes, can be seen on various articles from Carthage to the steppes of southern Ukraine, dated from the 4th-3rd centuries B.C. It may be, that after careful study, this may be found to be true for the entire second half of the 1st millennium B.C.

The above data was taken from the article by A.S.Ostroverhov "The faience and glass beads of Scythia and Sarmatia" (*Vestnik drevney istorii*, no.3, 1985). The author noted cautiously regarding the aforementioned images: "Now it is difficult to name the concrete reasons for the prevalence of such articles in the dwellings at North Prichernomor'ye [the northern littoral of the Black Sea--V.Sh.]. If the Punians attributed some concrete meaning to these images and saw in them the incarnations of the great gods and their agents, then such decorative visages, found on the northern shores of the Black Sea, were often used in amulets and talismans. It is possible, however, that, in some cases, the population of southeastern Europe saw their gods in them". These could really be images of gods, but why would the gods of the Carthaginians and those of the residents of southeastern Europe have the same physical characteristics? Maybe this was because the Semitic Phoenicians (Punians/Carthaginians) and the Sarmatians all belonged to the same race, as indicated by their god-images? Men commonly create gods like themselves, in their own likeness. But in this case, judging by the fact that these same 'Semitic' images are found among both the Greeks and the Scythians (in burial mounds at the forest-steppe, in eastern Crimea and the northern Caucasus), we can conclude that it was not the gods being depicted, but rather the likenesses of the craftsmen themselves and of their people.

As always, Velikovsky's courageous and extraordinary thinking has provided us with rare evidence of the appearance of the ancient Israelites (the Hebrews). While investigating chronological discrepancies in the histories of ancient Egypt and Israel, Velikovsky established that Egyptian Queen Hatshepsut and the Biblical Queen of Sheba are one and the same person. Her visit to the Land of Israel is described in the Hebrew Bible and this same visit and other important events in her life are immortalized in the bas-reliefs at the Temple in Dair al-Bahari (Egypt). Velikovsky wrote the following about the Israelite warriors depicted in those bas-reliefs: "We have been accustomed to seeing the Syrian prisoners sculpted by the Egyptian craftsmen of the later kings of the 18th Dynasty and also of the 19th and 20th Dynasties. The beards of the captives are round and untrimmed, 'Socratic', the figures helpless; for the most part, they are portrayed at the moment of their execution. But here on the Punt reliefs the appearance of the dwellers in the God's land is dignified; their noses are aquiline, their eyes set deep, their chins protruding, their beards resembling the beard of the god Ra. It is unprecedented and never happened again, that the appearance of foreign soldiers, pictured by the Egyptians, should express more nobility and grace than the figures of the Egyptians themselves" (Ages in Chaos, Abacus, 1978, v.I, p.135).

The only blatant difference in the representation of the Semites, the distinction between the style of the Egyptian bas-reliefs and that of the glass articles from the Mediterranean region and the lands north of the Black Sea was presence or absence of a single symbol--the exophthalmus 'a protruding eye'. This symbol deserves a certain attention, since, according to Pliny (IV, 12:80), the Greek pronunciation of the name Sarmatians was 'Sauromatians', a term translated by many medieval authors as 'lizard-eyed'.

The Slavs did not preserve any direct information about Semitic conquest, but the story appears in the legends of other peoples. Maybe the forgotten Slavic legends had contained some relevant information, since Polish historians put forth a theory of Sarmatian conquest (*'nayazd'*). Arthur Koestler, in his book The Thirteenth Tribe mentions two legends of Jewish conquest in Europe--one Romanian and one Austrian[32]. The second of these legends is especially interesting, since it provides some information about the time of this invasion. It is known from a chronicle compiled under Albert III (1350-1395), where it is written that 22 Jewish princes and 5 heathen ones ruled in Austria before the Christian princes. A list of rulers is given, along with their burial locations.

Koestler (like Mieses before him) connects the legend of Jewish conquest with the Hungarian invasion of Europe in 896 A.D., which supposedly included the participation of some Jewish detachments from Khazaria. There are some discrepancies in this version. Only the eastern part of Austria was invaded by the Hungarians and this conquest lasted less than 50 years. The presence of the Hungarians in Austria lasted from 907, when the Bavarian troops were defeated at Presburg, and up to 955 A.D., when the Hungarians were defeated at Augsburg, on the river Leh. At this time the aggressive wars of the Hungarians stopped.

The Austrian chronicle reports that one of the Jewish princes ruled for 45 years, another 43 years, and so on, i.e. the duration of the Hungarian invasion of the eastern part of Austria is much shorter than the reigns of 2 rulers, let alone 22 of them. Besides, the government of the Christian princes in Austria began not from the time of the banishment of the Hungarians, but long before their coming to Central Europe. The process of the Austrian conversion to Christianity was long, having several stages, and was completed under Charlemagne at the end of the 8th cent.--100 years before the Hungarians came to their present

territory, met the Slavs and later met the Austrians. Therefore, the time of the Semitic invasion of Austria would have taken place much earlier than the time of the Hungarian invasion. And lastly, it seems rather doubtful that the Hungarian conquerors would ever enthrone any Jewish princes. Seldom has an eastern People experienced such a lack of its own ambitious representatives.

A slightly different variant of Austrian legend was given in the article: "*Avstriya*" in the *Yevreyskaya aentsiklopediya* (1908) with references to sources different than those found later in Koestler. According to this version, 859 years after the Flood, on the territory of Austria, a Jewish kingdom was founded and existed until 210 B.C. The founder was a Jew named Abraham, who came with his wife, Susanna, and his sons, Salim and Ataim, from the legendary 'Terra Amiracionis'. There were 72 rulers of this dynasty. Here, as well as in the first version of this legend, many things are doubtful (the chronology in particular); much of the data does not correspond to the first version. Nevertheless, the basic theses of both variants should be taken into consideration, namely--that the memory of a Jewish conquest is preserved in Austria, that this Jewish rule took place before the adoption of Christianity by the Austrians and that the list of Jewish princes in Koestler's reference to the chronicle may be incomplete.

The appearance and existence of such legends are interesting in the respect that the populations of Austria and Romania recognized the Jewish settlers of the last centuries of the 1st millennium A.D. as being relatives of their ancient conquerors and rulers. It was the same thing in the case of the Slavs, who preserved the term *zhidy* 'lords, rulers' for the new settlers.

We do not exclude the possibility that the Jews themselves played some part in the creation of the legends metioned above. In the *Yevreyskaya aentsiklopediya*, the following explanation is given: that the Jews needed these legends as a defense against accusations of the murder of Christ, as if they settled in Europe long before his death. Let us assume that the Jews really needed

these legends, but why then would the Christians preserve them in their chronicles? Certainly these legends were never intended either to prevent or to preserve the inescapable hatred towards the Jews. To the contrary, Christian self-respect would suffer from a memory of their ancestors' lengthy subordination to a despised people. The determining factor in the survival of these legends was most likely neither Jewish cunning nor Christian indifference, but rather the grain of historic truth they contained.

The Austrians and Romanians, as well as the Slavs, recognized in the Jewish newcomers to their regions the descendants of their ancient lords by their appearance alone, not by their language; the local Slavic populace no longer remembered the Hebrew and the immigrants themselves did not speak it in their day-to-day, secular existence, limiting its use to the study of Hebrew religious texts and for prayer. These newcomers could not be recognized by their religious practice, because those ancient Hebrew rulers had been heathens. Meanwhile, these Jewish immigrants, obliged to study the local languages, surely must have noticed the traces of prior Hebrew influence, and, being acquainted with the ancient local legends, may have amended them, not always making them more correct.

Below are some examples of Hebraisms in the German vocabulary to confirm the Semitic contact with the Germans:

aber 'and, but, however'--from Heb. אבל/*aval* 'but, however'; *v-b* and *l-r* interchanges are quite common.

all, alle 'all, the whole of'; All 'world, universe'; alles 'all, everything'--from Heb. עולם/*`olam* 'the world'; כל/*kol* 'all'; כולם/*kullam* 'eveyone'.

arm 'poor'--from Heb. ערם/*`arom* 'naked'.

Asche 'ashes'--from Heb. אש/*esh* 'fire'; דשן/*deshen* 'ashes'; **dashen** 'ash free'.

Aue 'meadow'--from Heb. אחו/*ahu* 'meadow, pasture'.

Auge 'eye'--from Heb. עין/*`ayin* 'eye'.

bei 'in, under, about, near, at', etc.--from Heb. prepositional prefix ב-/*ba-*, *be-*, *bi-*, with the same meanings.

Beute 'trophy, booty'--from Heb. בזה/*bizah* 'booty, plunder, take'.

Born 'a well'--from Heb. באר/*be'er* 'a well, watering hole'; בור/*bor* 'pit, hole'.

brennen 'to burn, ignite'--from Heb. בער/*ba`ar* 'to burn, to be on fire'.

Bresche 'breach'--from Heb. פרץ/*perets* 'breach, break'; also the Ger. verb brechen 'to break through, burst into'--from Heb. **parats**, same meaning.

Busse 'confession, repentance'--from Heb. בושה/*bushah* and בוז/*buz* both meaning 'shame, disgrace'; also Ger. verb bussen 'to repent' is related.

Buette 'bathtub, vat'--from Heb. חבית/*havit* 'barrel, bucket'.

da 'there, when, while; because of, as, whereas'--from Aram. prefix ד-/*da-,de-,di-* 'which, that; as to, concerning; where, there; because of, as, wherefore, when', etc.; also the German articles der, die, and das come from here, as does Ger. dass 'that, in order that'.

durch 'through, by means of, with the help of'--from Heb. דרך/*derekh* 'road, way, path, means'; **be-derekh** 'by means of, via'.

Drusch 'threshing'--from Heb. דיש/*dayish* 'threshing, treading'.

ehedem 'before, formerly, once'--from Heb. קדם/*qodem* meaning the same.

Einoede 'remote corner, desert'--from Heb. נדה/*niddah* 'to remove, cast out, ostracize, banish' and נדח/*niddah* 'banished, exiled; out-of-the-way, remote'; also related to נדד/*nadad* 'to wander, roam, migrate'.

Erde 'earth, ground, soil'--from Heb. ארץ/*arets, erets* 'earth, land, country'.

Fall 'a fall'; fallen 'to fall'--from the Heb. נפל/*nafal* 'to fall'; the initial *n* is weak and frequently drops out in the various conjugations.

fassen 'to snatch, seize, catch, snap up; comprehend'--from Heb. תפס/*tafas* 'to catch ,seize, grab; comprehend, understand'.

Flehen 'entreaty, supplication'; flehen 'to pray, ask for'--from Heb. תפילה/*tefilah* 'prayer, supplication'; פלל/*pillel* 'to think, entreat, pray, supplicate, plead'; פלל/*pelel* 'a prayer, entreaty'.

Frucht 'fruit'--from Heb. פרי/*peri* 'fruit, product'; pl. **perot**.

glatt 'smooth'--from Heb. חלק/*halaq* 'smooth, bald'; גלח/*gillah* 'to shave'.

Gerausch 'a noise, rustle, sound'--from Heb. רעש/*ra`ash* 'noise', borrowed either as a noun with prefix **ha-** or as a verb with prepositional prefix **ke-**.

gehen 'to go, walk, reach'--from Heb. הגיע/*higgi`a* 'to reach, arrive'; הגעה/*haga`ah* 'arrival'.

Geiss 'goat, nanny-goat'--from Heb. עז/*`ez*, borrowed with the definite article.

Glut 'intense heat, ardour'--from Heb. להט/*lahat* 'flame, blaze, heat, ardour'; **lohet** 'blazing, piping-hot', borrowed with the definite article.

Gott 'god'--from Aram. גדא/*gadda* 'luck, fortune'; **Gadda** 'ancient Aramaean god of happiness'.

greifen 'to grab, seize, snatch, snag'--from Heb. גרף/*garaf* 'to rake in, to make a fist'; אגרוף/*egrof* 'a fist'.

Herde 'a herd'--from Heb. עדר/*`eder* 'a herd', borrowed with the definite article.

Hieb 'a blow'--from Heb. חבט/*havat* 'to strike, hit, beat, knock; **hevet** 'blow'.

heiss 'hot'--from Heb. קיץ/*qayits* 'summer'.

Hoele 'hole, cave, lair'--from Heb. חור/*hor* 'hole, aperture'.

Horn 'animal's horn; bugle, horn'--from Heb. קרן/*qeren*, same meanings.

kalt 'cold, chilled'; Kalte 'the cold, frost'--from Heb. גלד/*galad* 'to jell, freeze, harden, clot'.

Kamel 'camel'--from Heb. גמל/*gamal* 'camel'.

Kater 'tom-cat'--from Heb. חתול/*hatul* 'tom-cat'.

Kappe 'a cap'--from Heb. כובע/*kova`* 'hat'; כפה/*kippah* 'scull-cap'.

kaufen 'to buy'--from Heb. קופה/*quppah* 'coffer, treasury, till' and Aram. קופסא/*qufsa* 'box'. Cf. Slav. *kopit'* 'to save up,

accumulate' and *kupit'* 'to buy'.

Korn 'grain'--from Heb. גרעין/*gar`in* 'a seed, a kernel'; גרן/*goren* 'threshing floor'.

Kreide 'chalk'--from Heb. קרטון/*qirton* 'chalk' and גיר/*gir* 'lime, chalk'.

Kufe 'tub, vat'--from Heb. קופסה/*qufsah* 'box'; קיתון/*qiton* 'ewer, jug'; cf. kaufen above.

kurz 'short'--from Heb. קצר/*qatsar* 'short'.

Kutte 'cassock'--from Heb. כתונת/*kutonet* 'long shirt, robe, cassock'.

kaputt 'broken, spoiled'; kappen 'to chop off'--from Heb. קפד/*qipped* 'to lop off, chop off, rend, curtail'; קפדה/*qefadah* 'extermination'.

lecken 'to lick'--from Heb. לקק/*laqaq* 'to lick'.

lieben 'to love'--from Heb. לבב/*libbev* 'to attract, fascinate'; Cf. Slav. *lyubov'* 'love'; *lyubit'* 'to love', etc.

man, manch 'other, somebody, some'--from Aram. מאן/*man* 'who?, what?'.

meinen 'to think, believe, consider'; Meinung 'a view, opinion'--from Hebrew present tense form: מניח/*manni'ah* 'to assume, suppose'; inf. להניח/*le-hanni'ah*.

Minze 'mint plant'--from Heb. מנתה/*mintah*, same meaning.

mischen 'to mix, stir'--from Heb. מסך/*masakh* 'to mix, blend, pour out'; **mesekh** 'mixed drink', related to נסך/*nesekh* 'libation'.

Muehle 'a mill'; Mueller 'miller'--from Heb. מלל/*malal* 'to scrape, rub, pound, crush'.

Pflug 'a plough'; pflugen 'to plough'--from Heb. פלח/*palah* 'to plough, furrow, slice'.

Puppe 'doll'--from Heb. בובה/*bubbah*, same meaning.

rasch 'fast, quick'--from Heb. חרוץ/*haruts* 'speedy, industrious'; רץ/*rats* 'running; a runner, courier, footman'.

Rede 'speech'; reden 'to speak'--from Heb. רצה/*ratsah* 'to wish, mean, intend, say, persuade'; מרצה/*martseh* 'speaker, lecturer'; **hartsa'ah** 'lecture, talk, speech'.

reizen 'to irritate'--from Heb. רגז/*ragaz* 'to be angry, upset, indignant'.

riechen 'to smell'--from Heb. ריח/*re'ah* 'a smell, the sense of smell'; רחרח/*rihrah* 'to smell around, sniff out, get wind of, investigate'.

Rodung 'a clearing'; roden 'to root out, clear out stubble, rake out'--from Heb. רדה/*radah* 'to clear out, pull out, weed, empty, vacate, extract'. Cf. Slav. *rody* 'childbirth'; *rodit'* 'to give birth'.

ruhig 'quiet, silent; calmly, quietly'; Ruhe 'rest, tranquility, calmness'; ruhen 'to rest, repose'--from Heb. רגע/*raga`* 'to be quiet, calm'; **ragu`a** 'calm, tranquil, at ease'.

Schild 'a shield'--from Heb.שלט/*shelet* 'shield, coat-of-arms'.

Seite 'a side'--from Heb. צד/*tsad* 'a side'; צדדי/*tsedadi* 'lateral, on the side'; צדד/*tsided* 'to side with, take the side of, support'.

Strasse 'street'--from Heb. שדרה/*sederah* 'boulevard, avenue, tree-lined street'.

Sucht 'passion'--from Heb.תשוקה/*teshuqah*'passion, longing'.

Zahn 'tooth'--from Heb. שן/*shen* 'tooth'.

9

On the basis of the given examples, it is possible to draw the conclusion that not only the Slavs, but the Teutons, had been in contact with a Semitic-speaking people--with the same people--as well. There is confirmation of this, and that this contact occurred in the same region at the same time, is seen in Tacitus' Germania, 46: "...as for the tribes of the Peucini, Venethi [ancestors of the Slavs--V.Sh.], I am in doubt whether to count them as Germans or Sarmatians, though the Peucini, whom some men call 'Bastarnae', in language, lifestyle, permanent settlements and house-building, conduct themselves as Germans. All are dirty and their chiefs are lethargic; the faces of the chiefs, too, owing to intermarriage, wear to some extent the degraded aspect of the Sarmatians, while the Venethi have contracted many Sarmatian habits; they are brigands, infesting all the hills and forests which rise between the Peucini and the Fenni.

And yet it is preferable to enter these peoples as Germans, since they live in fixed abodes and carry shields, delight to use their feet and run fast: all of which traits are opposite to those of the Sarmatians, who live in wagons and on horseback."

Here all the shortcomings of a tendentious historical source are present. This information comes from civilized, clean, moralistic and highly literate Roman soldiers, who, however, could not distinguish Teutons, Slavs and Sarmatians one from another. And, certainly, if we were to believe Tacitus' words, only high morals, advanced intelligence and an irresistible desire to educate lazy Mankind led valiant Romans to fight for world supremacy. But laying aside Tacitus' sympathies and antipathies and his hostility towards the Sarmatians and those associated to them, it is most important to note some valuable points in his message. Firstly, Tacitus speaks directly of the mixing of the Slavs (Venedi, Venethi, or Veneti) with the Sarmatians and partly with the Germans. Secondly, it follows from his message that in the Tacitus' time (1st-2nd cent. A.D.), the Slavs and the Germans did not yet have a cavallry (and perhaps did not even use horses in their economy). They traveled on foot, whereas the Sarmatians traveled on horseback. So it becomes clear from whom the Slavs and Germans learnt the art of horse-breeding. Again, taking into account the corresponding borrowed terminology[33], it is possible to conclude that the Sarmatians, who taught the Slavs how to use horses, spoke Hebrew.

There is, however, one contradictory point in Tacitus' message. He speaks about Sarmatians who do not build houses and live in their wagons, i.e. they are nomads. This contradiction can be resolved by looking at a number of Slavic building terms that appear to have been borrowed from Hebrew as well. Such terms, together with the economic ones given above (*pole* 'field'; *sad* 'garden'; *plug* 'plough', etc.), testify that they were not borrowed from a nomadic people. Tacitus' error was a common error among the Greeks and Romans, who called all unknown peoples from the North or East 'Sarmatians'. Thus they confused the Semite 'Sarmatians' (the Semitic foreigners who were mixed

with the Slavs) with the Iranian 'Sarmatians' (the Iranian foreigners who had defeated the Scythians in the South Russian steppes and threatened the Greek cities of the Pont, later coming into conflict with the Romans at the Danube, the same 'Sarmatian' nomads who could have forced the Semitic 'Sarmatians' to reach the Slavic lands).

Below are more examples of Slavic borrowings, specifically economic and building loan-words:

bort' 'a beehive in a tree-hollow or log' (Rus., Ukr., Czech, Pol.)--from Heb. כורת/*kaveret* 'beehive'. The first syllable of the Hebrew term may have been lost, mistakenly dropped under the assumption that it was the prefix **ka-** 'as, like'.

gorod 'city, town' (Old Slav., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Pol., Upper Lus., Lower Lus., Kashub., Polab.)--from Heb. קרת/*qeret* 'city, town, settlement'.

grabli 'rake' (Rus., Ukr., Serbo-Croat., Sloven., Czech, Pol.)--from Heb. גרף/*garaf* 'to rake up, scoop up, grab'; מגרפה/*magrefah* 'a rake'; **egrof** 'fist'.

dvor 'courtyard, yard, court' (Rus., Ukr., Byelorus., Old Slav., Sloven., Serbo-Croat., Czech, Pol., Upper Lus., Lower Lus.)--from Heb. דביר/*devir* 'foyer, entrance-hall, inner sanctum, inner room of a house', etc. Slavic *dvorets* 'palace' also comes from here. Hebrew פלטין/*palatin* 'palace' also entered Slavic languages (Old Slav., Old Rus., Rus., Ukr.) as *palata, polata, palaty*, the latter not likely to have been borrowed from the Greek or Latin.

doska 'board, plank' (Old Slav., Old Rus., Ukr., Byelorus, Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. עץ/*`ets* 'tree, wood, timber' with the Aram. prefix **de-** 'that of, which is'; עצי /*`etsi* 'wooden, arboreal'; עצה/*`itsah, `utsah* 'to make wooden, lignify, plank'. Some Slavic languages (e.g. dial. Rus., Serbo-Croat., obsolete Lower Lus.) preserve this word as *tska, ska*, without the prefix. The *-k* suffix may be either an Aramaic or Slavic addition.

zhernov 'millstone' (Old Slav., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Pol.)--from Heb. גרס/*garas* 'to grind, crush'; גורן/*goren* 'threshing floor'; גרעין/*gar`in* 'seed, kernel'; cf. German Korn above.

zerno 'grain, seed' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat. Sloven., Czech, Pol., Upper Lus., Lower Lus.)--from Heb. זרע/*zera`* 'sperm, seed', no doubt also related to *zhernov* above; זריעה/*zeri`ah* 'sowing of crops'; זרוע/*zaru`a* 'sown, implanted, seeded'.

kel'ya 'monk's cell' (Old Rus., Rus.)--from Heb. כלא/*kala* 'to enclose, imprison, entrap'; **kele** 'prison'.

klad 'hidden treasure'; *klad'* 'load'; *kladbishche* 'cemetery'; *kladovka* 'larder, store-room'--from Heb. קלד/*qalad* 'to lock up'.

klet' 'closet, store-room, cage' (Old Slav., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. קלט/*qalat* 'to contain, receive'; קליטה/*qelitah* 'absorption, reception, inclusion'. The common Slavic terms *klyetka* 'cage, coop', *klyuch* 'key' and *zaklyuchat'* 'to imprison' all come from here. A similar term *hlev* 'barn for cattle, pigsty, sheepfold' (Old Slav., Old. Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus., Polab.)--from Heb. כלוב/*keluv* 'a cage, coop'.

kopat' 'to dig' (Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. חפר/*hafar* 'to dig, mine'; חפירה/*hafirah* 'digging; a hole, pit, dug-out, trench' and/or from Heb. קפח/*qafah* 'to beat, strike, hit', since the earth was loosened by blows of a mattock or hoe called *kaplis* in Latvian and Lithuanian; Lith. *kapoti* and Lat. 'kapat' mean 'chop, hack, cut'. We see a direct connection between this and the Heb. קופיץ/*qofits* 'meat cleaver, chopping knife, hatchet'.

kosh 'wicker basket, fishing basket', etc. (Old Slav., Rus., Ukr., Bulg., Byelorus., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus.); *koshara* 'fishing basket, enclosure, sheepfold', etc. (Church Slav., South Rus., Ukr., Bulg., Serbo-Croat., Sloven., Slovak, Pol.)--from Heb. קשר /*qashar* 'to tie, fasten,

connect'; **qeshirah** 'tying, binding; ties, knots'; **qesher** 'knot, bond, tie, link, loop'.

krov, krovlya 'shelter, roof, roofing' (Old Slav., Rus., Serbo-Croat., Sloven., Czech, Upper Lus.)--from Heb. רפד/*rafad* 'to cover, upholster, pad' and רבד/*ravad* 'to spread a layer over, to cover'; רובד/*roved* 'layer, stratum; interlaced branches; mosaic pavement; carpeting'. Slavic *krovat'* 'bed' comes from here. The *k-* prefix in the Slavic is borrowed either from the Hebrew definite article **ha-** taken with the noun or the Hebrew prefix **ke-** borrowed with the verb. Common Slav. *kryt'* 'to cover, roof' (Rus., Ukr., Byelorus., Old Slav., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. קרה/*qerah* 'to roof, cover with rafters'; קורה/*qorah* 'beam, rafter, poll'. Note other related Slavic terms: *krysha* 'roof'; *kora* 'crust, rind, bark' and Ukr. *kyreya* 'cloak'.

leh, leha 'a strip of tilled or seeded land; flower-beds, threshing-floor, square measure' (Old Slav., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Pol., Upper Lus., Lower Lus.)--from Heb. לך/*lekh*, לכי/*lekhi* 'Go! Walk!'; הלך/*halakh* 'to walk, go'. Cf. German river Leh.

mezha 'boundary, limit' (Old Slav., Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. מצר/*metser* 'boundary, border, limit'; **matsar** 'to determine bounds, set limits'.

meshkat' 'to reside, abide, be; linger' (Old Rus., Rus., Ukr., Czech, Slovak, Pol.)--from Heb. משך/*mashakh* 'to pull, stretch, continue'; **meshekh** 'duration'; משכן/*mishkan* 'dwelling, residence, habitation', etc.

mesto 'place, field, area, space, settlement, town, city' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. שטח/*shetah* 'area, expanse, surface'; **shatah** 'to spread out, expand'; משטח/*mishtah* 'smooth place, level area'. The Slavs chose this last term to designate 'towns' despite their habit of settling on high places; it was a nomadic, Semitic custom to settle on level ground, as preserved in the Arabic greeting upon entering a tent

encampment ***ahlan wa-sahlan*** 'welcome'; lit. 'straight and level'.

most 'bridge'; *mostit'* 'to pave, cobble'; *mostovaya* 'roadway, wood pavement, cobblestone road' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. משתית/*mashtit* 'basis, foundation'; שת/*shet* 'seat' and the same meanings; שתה/*shatah* 'to lay the foundations'; **mashta** 'you based, founded, established, settled down'; **shti** 'warp' (in weaving of fabrics); **shatat, nishtat** 'to be based, settled down'. Other related Slavic terms are: *stat'* 'to become'; *stoyat'* 'to stand'; *stavit'* 'to put, install'; *ustanovit'* the same thing. The German Stadt 'city, town'; Eng. state and set also originate from here.

ogorod 'kitchen-garden; vegetable garden' (Ukr. *gorod*). This term originates both from Heb. גדר/*gadar, gidder* 'to fence, enclose, pen, delimit; '; **gader** 'a fence' (usually made of a row of implanted stakes tied together) and Heb. דקר/*daqar* 'to pierce, stab'; **deqer** 'mattock, pickax, hoe, drill'--the meaning of *ogorod* being both a 'fenced area' and a 'tilled lot'.

okno 'window' (Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus., Polab.). In some Slavic languages this word begins with a *v*: Ukr. *vikno*, Upper Lus. *vokno*, Polab. *vaknyu*. This term probably shares the same origin as the Slav. *oko* 'eye' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.) and as Upper Lus. *Voko* 'eye' and *veko* 'eyelid' (Rus., Ukr., Byelorus., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. בקע/*baqa`* 'to break through, penetrate, split open'; בקיע/*beqi`a* 'crack, fissure, breach, cleft' etc.; בקעה/*biq`ah* 'valley, glen, plain, basin, hollow'. It is interesting to compare the last term with Slav. *oko*, which also means 'lake' or 'pit' and with Slav. *okolom* 'small lake'. Note that the parallel terms in Armenian akn 'eye, hole' and in Latin oculus 'eye' are not fortuitous. The common Indo-European origin of the term *oko* and its alternation also with a Semitic loan-word is not excluded; though the term *okno*

'window' may be borrowed, surely there had to have been some primordial Slavic term meaning 'eye'.

pol 'floor' (Old Rus., Rus., Ukr., Byelorus.)--from Heb. פלס/*pilles* 'to straighten, level, even up, make horizontal'. Hebrew past passives forms are: **pullasti, pullasta, pullast, pullas, pullsah, pullasnu, pullastem/ten, pullsu.** The Slavic terms: *ploskiy* 'flat'; *ploskost'* 'a plain'; *plashmya* 'prone, horizontal', etc., all follow from here. The presence of the Greek term *plas* 'a plain' does not justify seeking the source of the Slavic terms in the Greek, because the Greeks themselves adopted the Semitic-Phoenician alphabet, lexicon and many other things. Besides, Greek was never the second language of all the Slavs.

potolok 'ceiling' (Rus., Byelorus.); Ukr. *stelya*--from Heb. טלל/*tillel* 'to shade, to make a roof or shed'. The Slav. term *pritoloka* 'a beam over the door' comes from this root or, perhaps, from Heb. תלה/*talah* 'to hang, suspend'; **taluy** 'hung, suspended'; **tilluy** 'suspension, lifting'. The words *postel'* 'bed' (Rus., Ukr., Bulg., Sloven., Serbo-Croat., Czech, Slovak, Pol., Lower Lus., Polab.), *nastil* 'flooring', *nastilat'*, *stelit'* 'to lay planks, lay flooring' are used in the same sense, meaning 'to cover over'.

stena 'a wall'; discussed above amongst the military terms.

tkan`* 'textile'; *tkach* 'weaver'; *tkat'* 'to weave' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.); also *tykat'*, *vtykat'*, *tknut'* 'to poke, jab, stick into'--from Heb.תקע/*taqa` 'to stick into, poke, jab'; **tekiyah** 'insertion, stabbing, sticking into'; **taqu`a** 'stuck in, inserted, thrust into', describing the motion of the shuttle weaving the threads on the loom.

truba 'chimney'; discussed above amongst the military terms.

trudit'sya 'to work, labor'; *trud* 'labor, work; trouble, suffering, grief' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol.)--from Heb. טרד/*tarad* 'to trouble, cause trouble'; **tirdah** 'a worry, care, trouble' and/or טרח/*tarah* 'to work hard, take special pains, put

oneself out, bother to do something'.

tyn 'picket fence; a fence, wall, partition' (Old Rus., Ukr., Byelorus., Church Slav., Serbo-Croat., Sloven., Czech, Pol.)--from Heb. **טנא**/*tene* 'wattled basket, wicker basket'; also Slav. *teneto, teneta* means 'snare, net, trap' (Rus., Church Slav., Ukr., Sloven., Czech, Slovak). Some authors think that *tyn* was borrowed by the Slavs from Germanic languages (Old Saxon tun, Old Upper Germ. zun 'fence'). But this is contradicted by the presence of the exact parallel form *teneto* in the Slavic.[34]

tyapka 'hoe, chopper'; *tyapat', tepat', tepti* 'to beat, strike, ram, kill, etc.' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Upper Lus., Lower Lus.)--from Heb. **טפח**/*tafah* 'to strike, knock, slap'; **tefihah** 'a stroke, slap, pat'; also related to the Heb. root **תפף**/*tafaf* 'to beat, drum on; **תוף**/*tof* 'a drum', pl. **tuppim** 'drums'; **tefifah** 'tapping, rapping'. It is pertinent to compare the chopping and splitting strokes of the hoe and the mattock (mentioned above). Slavic verbs, such as *topat'* 'to stomp, stamp upon, tread' and *toptat'* 'to trample down'; Mordvinian *tapa*; Finn. *tappa* and even Nenets *tapa* 'to push, beat' are all of the same origin. This widespread term was noted by the linguists, but considered to be onomatopoeic (see Fasmer, *Aetimologicheskiy slovar'*, v.IV, p.45). But the sound of a blow (on the ground, stone, metal, wood, a drum, etc.) is not so definite, so uniform, that different peoples would hear it and imitate it in the same way, as they do the cry of the rooster. Even within the Semitic peoples, different types of blows were given different terms, not onomatopoeic.

horomy 'mansion'; *hram* 'temple; roof, corridor, house, building, dwelling, room, hut' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Lower Lus.)--from Heb. **ארמון**/*armon* 'palace' and **הרמון**/*harmon* 'harem; palace'.

holst 'canvas, linen'; *holstina* 'unbleached linen' (Old Rus., Rus.)--from Hebrew phrase **קלע שתי**/*qala` sheti* 'to plait, weave, interlace' from **קלע**/*qala`* 'to plait, weave' and **שתי**/*sheti* 'warp (in cloth)'.

hutor 'isolated farm' (South Rus., Ukr., Pol.)--from Heb. חצר/*hatser* 'courtyard'.

There is no need to prove that those who brought the above terminology were not nomadic. Something else is much more important here. This Semitic people, before it was incorporated into the Slavic peoples, before it transferred its agricultural (and other) lexicon to the Slavic languages, had passed through the steppe region and had left another lasting mark on that region, besides Semitic toponyms. In fact, the South Russian steppe, during the Scythian dominion (6th-3rd centuries B.C.) was cultivated, fertile; corn and other agricultural products were traded with the Greek cities of Pont and with Greece itself. In the 4th century B.C., Scythia served as a granary for Athens. The advanced Scythian agriculture was at the basis of its might and wealth, until the waves of nomadic Iranian tribes destroyed both the Scythian state and its economy between the 4th-2nd centuries. Scythia never recovered.

The real question is: who cultivated the Scythian lands? In the 5th cent. B.C., Herodotus (IV.19: 46) called the Scythians 'nomads'. He knew then that some of the Scythians and two other tribes were engaged in tillage.[35] The sedentarization of some of the Scythians and their transition to a settled, agricultural life-style, the rapid flourishing of agricultural production, the development of trade and the growth of well-being of their country (attested to by the Scythian burial mounds), all seem to have happened very swiftly--nomads becoming successful farmers within a period of only two centuries.[36] We are under the impression that this agricultural population suddenly appeared in Scythia from somewhere, and then, as a result of the Iranian invasion, disappeared from the steppes. To what ethnic group did these farmers belong? And to where did they disappear? The Semitic-based economic lexicon borrowed by the Slavs answers both these questions. Obviously, this argument also refutes B.A.Rybakov's notion (see his book *Yazichestvo drevney Rusi*, 'The Heathenism of Ancient Rus",

"Nauka", 1987) that the Scythian farmers were actually Skolots, of Slavic origin. If his theory were accepted, one could not explain the many Semitic borrowings in Slavic languages, unless one assumed it was due to Scythian influence; but the Scythians must be dismissed as the source of this influence, since they were neither Semites nor plowmen. The main fallacy in Rybakov's theory (though he was an historian, archaeologist and ethnographer) was his oversight regarding the linguistic aspect of the problem.

The linguistic data indicates in no uncertain terms that the Scythian farmers were Semites, that after a prolonged and unsuccessful struggle with the Iranian nomadic tribes, they had left the steppes on mass, moving North and Northwest to the forest zone, where they mingled with the Proto-Slavic tribes (between ca. 3rd-2nd centuries B.C.). It was not just the aforementioned that drove the Semites to the northern forests, but also the mysterious fate of the so-called 'separated Scythians' that played a role. Herodotus (IV. 22) reported that some Scythians had left for the North much earlier, most likely in the 6th cent. B.C. But this fact is indeed strange--for why indeed would the natives of the steppes leave for the northern forests and bogs? Only much later (3rd-2nd centuries B.C.) was there a genuine reason for such an occurrence. The Iranian Sarmatians drove the Scythians out not to the North, but to the Crimea and the Balkans. It would not be too bold or unreasonable to assume that in the case of the 'separate Scythians' we are actually dealing with Semites. If this is true, then the period of Semito-Slavic contact was even longer, like the period of the Slavs' bilingualism, and similarly is reflected in the unusually strong influence of the Hebrew on the Slavic languages. Corresponding studies of the Baltic, Finnish and other languages will, no doubt, yet reveal traces of Hebrew influence on them as well. So, for example, the Hebrew word אדם/*adam* 'man' is found even in Mordvinian, which is certainly no coincidence.

All that remains is to trace the path of the Semites from the Middle East to Scythia. Here we are helped by the recognized historian, Diodorus Sicilus (1st cent. B.C.), who wrote the following (II. 43) about the Scythian campaign into the Middle East during the 7th cent. B.C.: "... It was these [Scythian--V.Sh.] kings who moved many of the conquered peoples to new abodes, two of which became great colonies: the one was composed of Assyrians transferred to the land between Paphlagonia and Pontus, and the other was taken from Media and placed along the Tanais, its people receiving the name 'Sauromatae'. Many years later, this people [the Sauromatae] became powerful and ravaged a large part of Scythia, utterly destroying all whom they subdued and turning most of the land into a desert."

Despite some vagueness and certain inaccuracies, Diodorus is describing the resettlement of two large groups from the Middle East northwards, one near the Don River and the other South of the Caucasus. This is a unique record and it is interesting to know what his source was. Three Russian researchers, S.A.Zhebelev, M.I.Rostovtzeff and V.V.Struve, have established that Diodorus and other ancient historians used an historical work written by an unknown historian from the Crimea in the 4th-3rd centuries B.C.[37], i.e. a source closer in both time and place to the events being described, therefore making him more reliable.

It is possible that historical science is obliged to the same Crimean author for the confusion between the names 'Sarmatians' and 'Sauromatians' and for giving the same name to two different peoples. Herodotus first mentioned the Sauromatians in the 5th cent. B.C. (History IV, 21:110-117), stating that they dwelled east of the Scythians beyond the Tanais (the Don River). The name 'Sarmatians' first appears in 2nd cent. B.C. sources (such as in Polibius, XXV.2), but here it refers to another people, some conglomerate of nomadic tribes, which

had forced the Scythians out the South Russian steppes and destroyed Scythia's then flourishing agriculture. Diodorus and his supposed Crimean predecessor attributed this desertification of the Scythian farmlands to the Sauromatians. Therefore, it is possible that Pliny (IV, 12:80) was right when he wrote that the Greeks called the Sarmatians 'Sauromatians'. It might really be the same name, merely slightly altered.

However, tracing the ethnic origins of each of these two peoples is much more intricate. Archaeological data supports the conclusion that the native land of the Sarmatians, who destroyed Scythia (between the 4th-2nd centuries B.C.), was not the area of the Don River, but much more to the East, in the Aral Sea region.[38] This means that the 'Sauromatians' (of Herodotus and Diodorus) who dwelt on the Don River, were not those nomadic newcomers who destroyed Scythia and threatened the Greek cities of the Pont. The term 'Sauromatians' was used after Herodotus in a much wider sense, to describe exotic peoples, existing or mythical, from remote, unknown lands. Thus, when the wave of nomadic tribes from the East arrived at the Greek cities of the northern coast of the Black Sea, the Greeks gave them the common, generic name 'Sauromatians' (meaning 'foreigners from the North and East'), which the Romans and apparently the Scythians pronounced as 'Sarmatians'. Indeed, in Protogenes' inscription (Olbia, early 2nd cent. B.C.), there is a list of tribes who threatened the city. In this list, neither the Sauromatians nor the Sarmatians are named. J.Harmatta concluded from this that 'Sarmatians' is the generic connotation used for the eastern nomadic tribes and never referred to any particular tribe or people. Strabo (VII, 5:18) called those same conquering tribes from the East (not one specific tribe) 'Sarmatians', though, in other places, he also called the ancient residents of the Caucasus 'Sarmatians'.

Thus, we deal with two different peoples, or, more precisely, two groups of tribes, being given the same name. One of them--the Sauromatians--is known to historians from the 6th cent. B.C. as residing on the eastern banks of the Don River, at

the time when the Scythians returned from their Middle East campaign. The other group--the Sarmatians--were newcomers from Central Asia, destructive nomads who devastated the Scythian lands between the 4th-2nd centuries B.C. According to the proper names preserved in the Greek inscriptions, scholars[39] have established that those nomadic tribes that destroyed Scythia spoke some Iranian dialects or languages. It is now possible to explain Pliny's expression (Natural History, IV:41): "the Aryan Sarmatians which are called 'Areates'" by the existence of non-Aryan Sarmatians, as well as the 'Aryan Sarmatians'. Pliny's expression and Tacitus' statement about the confusion between the Slavs and the Sarmatians (whose language, judging by the Slavic lexicon, was not Iranian, but rather Semitic) also support the above.

Tacitus knew about the Slavic-Sarmatian assimilation and it is clear that this process was not yet completed in his time. He did not subdivide the Sarmatians into 'Aryans' and 'Semites', and defined all of them as 'nomads'. But the Iranian-speaking Sarmatians migrated along the steppes, seeking pastures for their cattle; therefore any close contact at that time between these Sarmatians and the Slavs, who were then living on the mountains and in the forests and bogs, is hardly probable. Besides, these nomads could not have transferred Semitic language to the Slavs. Hence, it follows that it was, in truth, not the Sarmatian-nomads, but rather the Sauromatian-farmers, Semitic-speakers, who had come into close contact with the Slavs during that period. Thus, it is necessary to correct Diodorus Sicilus' message regarding the destructive behavior of the Sauromatians (who, according to his report, had eliminated all the subdued peoples and turned the conquered lands into deserts). Logically, such things could have been done only by the nomadic Sarmatians, not by the settled Sauromatian peasants.

With the arrival of the nomadic tribes, the Scythians retreated in the steppe region, moving to the South and the West, while the Scythian farmers who survived the wars moved mostly to

the North and Northwest, into the forest region. Those who lived on the lower Don River and between the Don and the Volga and were cut off by the movement of the nomads and rushed back to the Caucasian foothills. Similar resettlement by the agricultural populations of the steppes is repeated later on, also following invasions by the Huns, Avars, Kumans and Tatars. Less is known about the inhabitants of the steppes, farmers, partly from the Caucasus and partly from the northern forests, who came each time with an ineradicable desire to cultivate the wild steppes.

11

Diodorus' message demands revision also in regard to the forcible resettlement of peoples from the Middle East in Scythia. Judging by the locations in which these migrants were settled (along the Don River and the northern coast of Asia Minor, according to Diodorus, or in the Caucasus, according to Strabo), these were the outlaying districts of the Scythian Empire.[40] Obviously, it did not matter at all to the Scythians whether these new settlers returned from whence they came or not. We must also take into account that the 'separated Scythians' might have been a part of the Middle Eastern migrants who composed the agricultural population of the Dnieper region (in the center of the Scythian Empire). So we can conclude that the Middle Eastern migrants had the right to settle wherever they pleased and that those who did not like their Scythian neighbors could also move on at will. A 'forced' resettlement ('conquered' according to Diodorus) of these supposedly hostile new peoples to Scythia looks improbable, also because the Scythians had only recently expelled the Cimmerians from the South Russian steppes; it would make no sense to substitute new enemies for old ones. So we conclude that the Scythians 'imported' a friendly population from the

Middle East, who came North voluntarily to settle in the fertile region.

Around the mid-7th cent. B.C., the Cimmerians came via the Caucasus to the Middle East. They had been driven out of the northern steppes and were pursued by the Scythians. The appearance of new forces in the region was one of the main reasons (if not the main one) for the downfall of the Assyrian Empire. Some authors even described the Scythian dominion over the Middle East for some 28 years, their march on Egypt, etc. The scarcity of sources precludes a clear picture of the violent events of that century, resulting in the fall of Assyria, the division of the Assyrian territories between Media and Babylon, and the return of the Scythians northward. It is, however, known that the Scythians did not leave the Middle East voluntarily, but were forcibly expelled. Herodotus reported that the Medes slaughtered some of the Scythians when they were drunk and expelled the rest of them, but this, no doubt, describes only one episode in the much longer history of battles throughout the last decade of the 7th cent. and perhaps even longer. The Babylonian chronicles, available only in the 20th cent., vaguely report heavy fighting by the Babylonians in the northern regions of Media and Urartu, but it is not clear with whom they fought. In the opinion of the historian, B.B.Piotrovskiy (in his article: "*Urartu*" in the collection *Po sledam drevnih kul'tur*, 'In the Footsteps of Ancient Cultures', 1951), these were the wars between the Babylonians and the Scythians. Babylon, Media and Urartu (allies) were more threatened by the dangerous Scythians from the North than by the Egyptians, who came to the aid of Assyria somewhat late. In 605 B.C., the Egyptians suffered utter defeat by the Babylonians at Carchemish, after which the Babylonians set off in pursuit of the Pharoah's defeated army, expelling the Egyptians from Syria, Phoenicia and the Land of Israel. Obviously, by this time, the tension had abated in the northern regions, otherwise the Babylonians would not have left the Medes and Urartians on their own to complete their struggle with the Scythians.

The year 600 B.C. may be accepted as the approximate date of the Scythian expulsion to the Caucasus. This was about 20 years before the Prophet Jeremiah called the Scythians (**Ashkenaz**) to take up a holy war against Babylon, which had devastated rebellious Judaea. It is possible to assume that at this time the Scythians were still present in the Caucasus.

One of the most tragic and mysterious events in Jewish history--the disappearance of 10 of the 12 tribes of Israel, that had been driven into Assyrian captivity during the second half of the 8th cent. B.C.--is related to the fall of the Assyrian Empire and the expulsion of the Scythians from the Middle East. This enigmatic event attracted human attention more than once, since it signifies the disappearance of the overwhelming part of the Jewish People from the historical arena. It signals an historic anomaly. The Hebrew Bible itself suggests the possibility that these 10 tribes merely became assimilated amongst other peoples, but this truism can now be replaced by precise definition. What remains is only to determine with which peoples the Israelites blended and whether any portion of the Israelite Nation (from the 10 tribes) survived as such.

The last concrete message in the Biblical texts regarding the 'lost' tribes was that the exiled captives were settled in Assyria (in Halah and Havor on the Gozan River), in the towns of Maday (Media) and in Ara (Ararat?, Urartu?), i.e. in Assyria itself and in the adjacent, subordinate countries.[41] Clearly, there was no reason or possibility to expel the captives from the Assyrian domains, where they had been resettled to do gratuitous slave-labor. Therefore, one can assume that until the fall of the Assyrian Empire, these transferred Israelites were still on Assyrian territory. When Assyria perished, the victors (Babylon, Media and Urartu) came into their own. Dominion over the Land of Israel passed to Babylon, as did the fate of the Israelite exiles.

It is known that 10 tribes never returned home and were not heard from again. The policy of the new Babylonian rulers did not differ from that of their Assyrian predecessors. The King of

Babylon at that time was Nabopolassar, who apparently did not allow the Israelites to return, because it would be unsafe for his newly formed empire to reinstate numerous, rebellious Israelites, especially with their fresh military experience fighting against Assyrian dominion. Surely, the Israelites would not forget or forgive the destruction of their kingdom, their exile and enslavement. It must be said that Nabopolassar's caution was truly foresight; only 20 years later, after being refused repatriation, Nabopolassar's successor, Nebuchadnezzar (בוכדנצר/*Nevukhadnetsar* or *Nevukhadretsar*), had to suppress a rebelling Judaea, consisting of only the 2 remaining tribes (Judah and Benjamin). Judaea was destroyed and plundered and its population driven into captivity, exiled to Babylon. Seventy years later, with the fall of Babylon at the hand of the Persians, these Judaean exiles were freed and allowed to return to their homeland. The history of these two tribes has been well preserved and is known, whereas the fate of the 10 tribes, who did not return from the Assyrian exile, must be restored bit by bit.

The Israelites in their Assyrian exile, having been refused the chance for repatriation, obviously found themselves in a most uncertain position. With the fall of the Assyrian Empire and their release from bondage, they certainly must have wanted to return to their homeland. But Babylon and its anti-Assyrian allies, Media and Urartu, would not allow their return. Perhaps certain frictions also existed between the newly freed Israelites and the local populace, who wished to be rid of them. If this were true, then the only possible allies of the exiled Israelites would be the Scythians, equally or even more hated by the local populace. It seems that right after the overthrow of the Assyrian Empire, the primary goal of the victorious states was to banish the Scythians from their lands. These outcasts (Israelite and Scythian) found a common language and united. Perhaps they only sought a peaceful solution, a safe departure from the Middle East, but judging by Herodotus' story about the massacre of the drunken Scythians, this could not be resolved without

bloodshed. The history of the gradual ousting of the Scythians and the Israelites to the Caucasus is unknown, but it is clear that the route northward was indicated to the Israelites by the Scythians, who surely told them about the boundless, unsettled spaces in the North.

It is necessary to call attention to the Biblical data regarding the locations of the Israelite settlements during the Assyrian exile--in Assyria and Media--which is exactly the same data found in Diodorus Sicilus as regards the Middle Eastern origin of the peoples moved by the Scythians (Diordorus did not, however, mention Urartu). The times of the disappearance of the 10 Israelite tribes with the fall of the Assyrian Empire, of the departure of the Scythians and others from the Middle East, and of the appearance of the Sauromatians/Sarmatians all coincide, occurring during the last one and a half decades of the 7th cent. B.C.Maybe the name 'Sarmatian' comes from Samaria (Heb. שומרון/*Shomron* or **Shemer** or **Sumur**), a northern region of the Israelite Kingdom and its capital in the 8th cent. B.C. Israelite exiles could have brought with them the names of their land and capital-city, and the peoples of Assyria, Media, and Urartu, as well as the Scythians, might have called them by these names. Often peoples are named after their places of origin and capital-cities, e.g. the Medes after Media, etc. The addition of the Iranian plural suffix *-t* to the Heb. root **SH-M-R** is also quite likely, because the Medes and Scythians could have used it, making this form known later on to the Greeks of the Pontic towns. In fact, a characteristic surname (or nickname), **Sarmad**, was the name of a well-known Jewish poet living in Persia in the 17th cent. A.D. Note that toponyms and hydronyms based on this same root (e.g. *Samara, Samarka*, etc.) are widespread throughout Russia and the Ukraine, and appear without the Iranian suffix *-t*. This would indicate that Hebrew-speakers in these places used this term themselves, keeping it pure, preserving it as is.

The fact that the 10 Israelite tribes left with the Scythians northward to Scythian lands is also confirmed by some Biblical

data. Jeremiah prophesized: "I shall bring them [the remnants of Israel--V.Sh.] from the northern country and shall gather them from the ends of the World..." (Jeremiah 31:7). Elsewhere (51:27), Jeremiah calls for the various states to struggle against Babylon: "Call the kingdoms of Ararat, Minni and Ashkenaz, call the nations, the kings of Maday..." The name **Ashkenaz** mentioned here tells us a great deal about the fate of the Hebrews. First of all, most of the surviving Jews of the world are known as 'Ashkenazic Jewry' and are from Slavic countries, Germany, and other European countries (except for Spain; Spanish Jews are known as 'Sefaradic Jews'). And while the Heb. term ספרד/*Sefarad* 'Spain' is well-known, few know the origin of the Heb. term אשכנז/*Ashkenaz*, though it was clearly understood when Jeremiah's words were recorded for posterity. As early as Genesis (10:3), **Ashkenaz** is the name of a son of Gomer and is one of the ancestors of the Japhetic peoples. Which people these are can be understood from Jeremiah's call with the help of Assyrian sources. In the latter, the Scythians are named **Asguza, Askuza, Ashkuza, Iskuza** or **Ishkuza**.

Jeremiah lived and prophesied during the first half of the 6th cent. B.C. He mentions the Kingdom of **Ashkenaz** about 30 years after the fall of Assyria and about 20 years after the banishment of the Scythians from the Middle East. In Jeremiah's days, the Scythians were the owners of the Causcasus--a fact that he knew. Jeremiah tried to rally against Babylon those same countries that had joined before to fight against the Assyrian tyranny.[42] The Scythians were active participants in all the events taking place in the Middle East during the second half of the 7th cent. B.C. (both for and against Assyria), therefore, Jeremiah's **Ashkenaz** and the Assyrian **Ashkuza** should be considered to be one and the same people. The different variants of this ethnic name are easily explained; the graphic symbols representing the Hebrew characters **vav** and **nun** in both the ancient Hebrew script (**Libona'ah, Da`ats, Ra`ats**) used by Jeremiah himself and in the later, square Aramaic script are very similar. Hebrew had no written vowels before the 7th cent. A.D.,

and so Jeremiah's call may have included a term similar to the Assyrian name **a-sh-k-z**, then pronounced as **'Ashkuz'**, which later came to read erroneously as **'Ashkenaz'**, mistaking the inserted vowel **vav** (pronounced as u) for the consonant **nun** (pronounced as *n*). Having called the Scythians **'Ashkenaz'**, the Bible points us in the direction we must go to seek the lost tribes of Israel, indicating where they went. Just as Greek authors sometimes called the little-known peoples of the North 'Scythians' and other times 'Sarmatians', the Jews from the South (the Mediterranean and Middle East) said **'Ashkenaz'** meaning the peoples of the North (i.e., Khazaria, or the Slavic countries, or Germany, etc.). Accordingly, in different periods the Jews from the northern lands were called 'Ashkenazic Jews' by the Jews from the South (the Middle East and Mediterranean regions). In general, Jews tend to nickname each other according to either the country of origin or the country of residence. So, ספרדי/*sefaradi* means 'Spanish, Spaniard, from Spain', etc. The connection between the northern Jews and the name **Ashkenaz** contains the concealed history of the Scythian Hebrews and Diodorus' message about Middle Eastern peoples moved by the Scythians helps to reveal it.

12

The Scythians left the Middle East the same way that they came--through the Causcasus. Jeremiah's cry: "call Ashkenaz", was obviously sounded soon after the defeat of Judaea (586 B.C.) by Babylon, when the Scythians were still present in the Caucasus, and Jeremiah knew this. By the end of the 6th cent. , when the Persian king, Darius I, undertook his campaign against the Scythians[43], the Persian-Scythian clash occurred far to the West, almost at the boundaries of Thracia. This means that the Scythian troops had already left the Caucasus around the middle of the 6th cent.[44]

Of all the circumstances surrounding Darius' campaign to

Scythia, one is exceedingly strange. For some reason, instead of following the Scythian path through the Caucasus, Darius chose a roundabout way going through the whole of Asia Minor. He took his huge army across the Bosporus, then across the Danube and finally marched his troops from Thracia into the Scythian steppes. He had conquered Thracia and Macedonia in passing. This left the Persians a springboard for future attacks on Greece, but Darius' objective was actually Scythia, where he failed. The Scythians avoided fighting in the open and lured the Persians deep into the Steppes, exhausting the Persian soldiers with long treks. It is not known exactly how far the Persians went in pursuit of the Scythians; some think they reached the Dnieper, others say only to the Dniester River, but, in any case, the Persian campaign was ineffectual. They returned with the realization that pursuing the Scythians in the boundless steppes was a lost cause, and by the same roundabout path by which they had come. The inevitable questions must be asked: Why did the Persians not take the shortest route--through the Caucasus? Didn't they know geography? This is highly unlikely. During Achaemenides' rule, the Persians captured huge territories from India to Egypt. Certainly they knew enough about the Caucasus Region too, since it was in the vicinity of their original homeland, the seat of their empire. They surely could not ignore such a proximate and wealthy neighbor. There must have been good reasons why most of the Caucasus (except for the southern spurs) maintained independence from the mighty Persian Empire between the 6th-4th centuries B.C.[45]

The information presented by Strabo, the Greek geographer, regarding the peoples of the Caucasus, is interesting in many respects, especially the following passage, in which he speaks directly about the relationship between these peoples with the Scythians and the Sarmatians: "The major, or warlike, portion [of the Iberians - V.Sh.] occupy the mountainous territory, living like the Scythians and the Sarmatians, with whom they are both neighbors and kinsmen; however, they also engage in farming. And they assemble many tens of thousands, both of their own

people and from the Scythians and Sarmatians, whenever anything alarming occurs." (Geography, XI.3:3) He also says: "All [the peoples of the Caucasus - V.Sh.] speak different languages... The majority of them are Sarmatians, but they are all Caucasii..." (Ibid., XI.2:16). It is strange enough that the author, living 500 years after the retreat of the Scythians and the Sarmatians to the Caucasus, still wrote about these peoples as being allies and kinsmen, rather than their being merged, assimilated together. We are given the impression that Strabo relied on earlier sources, closer to the time of the Scythian and Sarmatian movement from the Middle East to the Caucasus. In fact, Strabo actually confirms this in another passage where he wrote: "...and, again, the Parthians have increased our knowledge in regard to Hyrcania and Bactriana, and in regard to the Scythians, who live north of Hyrcania and Bactriana, all of which are countries imperfectly known to the earlier geographers. I, therefore, may have something more to say than my predecessors." (Ibid., I.2:1) So Strabo used well-informed Parthian (Iranian-speaking people from the Achaemenide Empire) sources. Perhaps Strabo was relaying the attempt of a Parthian source to justify Persia's failure to conquer the Caucasus, explaining that the alliance between the Caucasians, the Scythians and the Sarmatians brought the Persians up against a very large army. In any case, Causcasian Thermopylae turned out to be insuperable to the Persians, causing Darius to choose the roundabout path to Scythia and back.

Strabo's information about the Scythians' and Sarmatians' stay in the Caucasus shares something in common with Diodorus Sicilus' report on the resettlement by the Scythians of the subjugated peoples. Strabo's Sarmatians and Diodorus' Sauromatians, as proven above, are one and the same people; and if, on the one hand, the Sarmatians were equal partners, allied with the Scythians, and, on the other hand, the Sauromatians were subjugated by the Scythians, then this means simply that the two authors above used different sources. Taking into account that Strabo used the Parthian sources and the term

'Sarmatians', one can conclude once more that this term was still being used by the Iranians (Medes, Persians and Parthians), while the term 'Sauromatians' is the Greek variation of the same term. The Iranian-speaking Sarmatians only began their offensive against the Scythian Steppes when coming from Central Asia in the 4th cent. B.C. These Iranian-Sarmatians were enemies of the Scythians and never resided with them in the Caucasus. Therefore, Strabo must be describing the period hundreds of years earlier, when the Semitic-Sarmatians (Diordorus' "Sauromatians") arrived in the Caucasus from the Middle East with the Scythians and settled together as real allies.

Strabo may be exaggerating somewhat, when he describes the role of the Scythians in the struggle of the Caucasian peoples against their enemies, since battles fought on the mountains and in the ravines had little to do with the steppe dwellers; the nomadic lifestyle of the Scythians would not keep them in the Caucasus for long. Therefore, the emphasis, as regards the rebuffing of external enemies from the Caucasus (the Persians in particular) and the rallying and uniting of local defense forces, should be shifted from the Scythians to the Sarmatians; and it was the Semitic-Sarmatians who intermingled and merged with the local peoples.

As to a second, common, language--the Caucasians could adopt only one (Scythian or Sarmatian) and this choice may have been dictated by the greater number of Sarmatians, as compared to Scythians, and by their longer stay in the Caucasus. So, what was the second language of the Caucasian peoples? What was the language of the Sarmatians from the Middle East?

13

By the end of the 19th and the beginning of the 20th centuries, N.I.Marr, a prominent Russian linguist, had developed his so-called 'Japhetic theory' about the origin and classification of the Caucasian languages. The essence of his theory states that

most of the Caucasian languages (Georgian, Megrelian, Lazian, pre-Dorian Armenian, and groups of Lezghinian, Chechenian, Abkhazo-Adigeian, and others) belong to a special 'Japhetic' family, genetically related to the Semitic languages.[46] At first, Marr considered the Semitic languages to be even closer to the Japhetic languages than to the Hamitic languages, with which they are in the same family. In his work The Basic Tables of the Grammar of the Old Georgian Language, with a Preliminary Report on the Georgian Language as a Cognate of the Semitic Languages (1908), Marr noted the following similar features: a) in phonetics--the primary development of consonants, the variety of gutterals, the presence of weak consonants sometimes serving as semi-vowels, etc.; b) in morphology--the roots consisting of consonants, the vowels serving as indicators of etymological categories, the use of prefixes and suffixes, the existence of many cognate or identical prefixes, the Georgian predominantly tri-consonantal root structure (and seldom bi-literal roots), besides the identical declensions, and the presence of only three cases (in Georgian as in Arabic); and c) a lexical connection (Marr identified about 1000 common roots up to the time of the publication of his work).

Some twenty years before his Basic Tables, Marr published "The Nature and Peculiarities of the Georgian Language", in which he reported: "The idea of the Georgian Language being a cognate of the Semitic languages has already been stated in science, but casually and without...an attempt to substantiate it... The first similar attempt was not futile. Already about three years ago, I got on track in order to reveal characteristic features of the Georgian language. After an acquaintance with the Arabic language, I was finally convinced that our language [Georgian - V.Sh.] has many cognate features of the Semitic ones. Having come to such a conclusion, I set about studying the Hebrew and Syrian languages immediately." In this same work, Marr, the young linguist, shares his plans: "In future, I intend to substantiate [my ideas regarding]...that the Georgian language, in flesh and spirit, i.e. concerning its root and grammar structure,

is a cognate of the family of Semitic languages, but that its connection to the aforementioned languages [the Semitic ones - V.Sh.] is not as close as their relatedness among themselves; apparently, the Georgian language (Georgian proper, Megrelo-Chanian and Svanian) originates from one ancestor language, resembling the Semitic languages almost as much as they resemble each other."

In that same small article, Marr also cited the following quotation from the book of the Viennese professor, Fr. Muller, Orient und Occident (1864): "The Caucasian languages are not connected with the Indo-Germanic ones, but they also cannot be ranked with the Uralo-Altaian family of languages. In all probability, they, like the Basque language in western Europe, are the remains of one highly significant language family, once widespread in the Caucasian disctricts and to the South, until the arrival of the Semitic, Aryan and Uralo-Altaian tribes."

Thoughts on the linguistic influence of the newcomer-Semites on the Caucasian languages, about the assimilation, the confusion, the hybrids formed, seemed insufficient, incomplete to Marr (who undoubtedly knew Caucasian linguistic materials better than his predecessors did). The similarities of the Caucasian and Semitic languages, noticed by Marr, triggered his concept of their common origin. However, he did see distinctions and admitted that the Georgian language, in particular, cannot be considered a Semitic language per se (see his Basic Tables), but that the Semitic and Japhetic languages were cognates of a common ancestor language. Marr's belief proceeded from the fact that he had established--that the Caucasian languages are close to all the Semitic languages in general (Arabic, Aramaic and Hebrew), leading to the concept of common origin, rather than of crossing. Marr thought that, deep in antiquity, the Japhetic peoples had lived in the Middle East near the Semites, but were separated from them, driven away to the Caucasus region by Aryan tribes.

In regard of this linguistic relationship, Marr made the usual error, immediately explaining the similarities as being due to the

ancient period of juxtaposed residence in the Middle East. All the peoples were there--Germans, Slavs, Turks and even the Mongols. All these peoples borrowed from the Semitic languages and customs, for some reason, though, the reverse did not occur. It is enough to say that the Mongolian stay should have also left approximately the same types of traces in the local Middle-Eastern populace as it did in Russia. In almost all cases, the arrival of the Semites (Phoenicians, Israelites/Jews, Arabs) to other regions and other peoples was more probable, and not the reverse. Yet, the thought of Semites arriving in the Caucasus seemed unacceptable to Marr, whereas the Arab influence, that he did indeed notice, can only be explained by the Arab conquest (during the 7th-9th centuries A.D.) and the inescapable bilingualism of those conquered peoples. The Arabic influence is clear. The Hebrew/Aramaic influence remains in need of further clarification.

A few Aramaic inscriptions from the first centuries A.D. were preserved in Georgia (Transcaucasia). They fall into two categories, differing according to script-characters and language. One type shows a variety of Aramaic scripts and some undefined language; the other type shows inscriptions in square Hebrew characters and a language close to the Talmudic Aramaic. The latter inscriptions were undoubtedly Jewish, which is also supported by their contents, e.g. "This is the grave of Yosef bar Hazan, of blessed memory, and may his brother, Shalom, also be mentioned in peace" (cf. G.V. Tsereteli, "*Armazskaya nadpis' aepohi Mitridata Iveriyskogo*" ('The Armaz inscription from the time of Mithridates of Iveria'), in *Trudy 25-go Mezhdunarodnogo kongressa vostokovedov*, 'The Works of the 25th International Congress of Orientalists', Moskva, 9-16 Aug., 1960, , v.I, Moscow, 1962). The language of these Jewish inscriptions deserves further attention; it is close to Talmudic Aramaic. According to M.Jastrow's definition (Dictionary of the Targumim, the Talmud Bavli and Yerushalmi and the Midrashic Literature)--the language of the Talmud can be considered to be Biblical Hebrew diluted with Aramaisms (see the foreword to his

Dictionary). For some reason, the Georgian Jews of the first centuries A.D. wrote their inscriptions neither in Hebrew nor in Aramaic, but in some special, mixed language. Maybe this was their everyday, spoken language? There seems to be no other explanation. Yet, if this language, found in these Georgian inscriptions, is only close to Talmudic language, this would mean that the Georgian Jews and the authors of the Talmud did not use the same language and, therefore, belonged to two different groups within the Jewish People. This would indicate that the Georgian Jews were not Babylonian captives, exiles from Judaea, but were rather capitives of Assyria, descendents of the 10 Israelite tribes.

Corroboration for this version is found in the legends of the Caucasian Jews.[47] J.Brutzkus wrote in his article "*Istoki russkogo yevreystva*" ('The Sources of Russian Jewry', in the 1939 volume of *Yevreyskiy mir*, 'The Jewish World'): "In Transcaucasia--Armenia and Georgia--the Jews appeared very early, as long ago as in the time of the Mede-Persian kingdom". The same legend, about their being descendants of the 10 tribes, is preserved by the Gorsky (mountaineer) Jews, the other group of Caucasian Jews, who differ from the Georgian Jews both in language and customs.

In 1912, the explorer, S.Vaisenberg, visited the Caucasus and then published some interesting information in the magazine *Yevreyskaya starina*, 'Jewish Antiquity', v.VI, 1913. He wrote, in particular: "Not only individual Muslim *auls* [villages--V.Sh.] originate from the Jews, but the entire Gurian People derives from them... People point out numerous Jewish monuments, scattered all over the country, that should be investigated before it is too late. I was told, for example, that in Uzurgety, the capital of Guria, in the old, neglected cemetery, among other tombstones, there are also Jewish ones, relating to the rumor of the Jewish origin of the Gurians." The process of assimilation was most likely characteristic of the entire Caucasus, especially in ancient times, when the similarity of most heathen religions favored it.

The square Hebrew alphabet in the second group of Georgian-Jewish inscriptions enables us to establish the approximate time of the spreading of practical Judaism amongst the Caucasian Jews. This square script was formed up to the 1st cent. B.C. and has been used in Jewish literature from that time. No doubt, it was brought to the Caucasus together with Jewish religious literature and was learned from the first centuries A.D.[48] Well before the adoption of Christianity and until the invention of the Georgian alphabet, Georgians generally used some other form of non-square Aramaic script. Tradition attributes the earliest uses of the Georgian script to the 3rd cent. B.C., but, obviously, it is much older, dating from the time of the arrival of the Semitic-speaking Sarmatians, with their ancient alphabet (**Libona`ah, Da`ats, Ra`ats,** Phoenician) to the Caucasus. This ancient Semitic script was probably supplanted later by the Aramaic script, which spread across the Middle East and reached Armenia and Georgia sometime during the 3rd cent. B.C. The Hebrew square alphabet spread incidentally with the teaching of Judaism and its literature. This spread of Judaism halted in Khazaria, where the replacement of the old Semitic alphabet by the new square one also ceased. Therefore, in the Slavic countries, the ancient Semitic alphabet (gradually being transformed into *Glagolitsa*), continued to be used until the adoption of Christianity, when it was replaced either by the Cyrillic or by the Roman alphabets.

S.Vaisenberg made an interesting comment on the legend about the Jewish origin of the Gurian people: "This legend...is typical in the sense that it illustrates the existing notion about the people's mixing. It is clear that during this merger, the Jews, who preserved their faith, did not always avoid intermarriage. In this regard, it is worth mentioning that among the Jews of Bukhara there is a widespread belief that Caucasian Jews are not Jews at all, but **gerim** 'proselytes'. Whether such an opinion was formed under the influence of the events preserved in the people's memory or as a consquence of the original tenor of the life of Caucasian Jews, who are no less bellicose than the other

mountaineers--all this is now beyond determination" (Ibid.).

At this point, it is appropriate to recall an episode with the Khazars, who were accused by the Crimean Karaites of the same thing that the Bukharian Jews accused the Causcasians (of being proselytes). Perhaps Vaisenberg is partially right in his supposition, where he said: "...the events preserved in the people's memory". The Crimean Karaites knew perfectly well when the Khazars had adopted Judaism. It is also very likely that the Jews of Bukhara knew when the Caucasian Jews underwent their Jewish religious revival. In both cases of Jewish religious awakening, the processes began with the arrival of the Judaean immigrants to the Caucasus and then to Khazaria, bringing their Jewish principles with them to the new lands.[49] Those who concern themselves with preserving the purity of the blood-lines of others (while forgetting all the impurities in their own blood-lines, due to all the invasions and conquests, with the ensuing violation of women and resulting cross-breeding), justify their hostility to proselytes. Thus they claim that someone not observing Judaism could not be Jewish. But history proves otherwise--most of the Hebrew nation (10 of the 12 tribes) were practitioners of paganism, not Judaism, for over 1000 years. Not every practicing Jew would accept a proselyte (let alone an unrepentant heathen) as his brother. The renewed Jews were often themselves ashamed of their heathen past, consigning the history of the ten tribes to oblivion.

14

Below are some examples of Caucasian toponyms.

The name 'Caucasus' was known to the ancient Greek playwright, Aeschylus (525-456 B.C.), and to the historian, Herodotus (ca. 490-425 B.C.). This term was explained by Strabo (after Eratosthenes), who said that the local inhabitants called the snow-covered Caucasus "Caspian Mountain", i.e.

'snow-white mountain'. Sometimes Strabo called the Causcasus '*Caspiy*' (see Geography, XI.2:15). In Transcaucasia, there is a town named Caspi located far from the Caspian Sea, much nearer to the Black Sea. Marr discussed this name in his work: *K istorii peredvi-zheniya peredvizheniya yafeticheskih narodov s yuga na sever Kavkaza*, (To the History of the Movement of the Japhetic Peoples from the South to the North of the Caucasus, *Izvestiya Akademii Nauk*, 1916, p. 1392). Despite Eratosthenes' and Strabo's reports, Marr assumed that the name 'Caspi' originates from the people named Casps, Casgs or Cases, who inhabited the East Caucasus "in times immemorial". However, Strabo also wrote the following: "The country of the Albans also possesses the territory named Caspiana, after the Caspian tribe, like the sea, although this tribe is already extinct" (Geography, XI. 4:5). The interpretation of the term 'Caucasus' as 'snow-white mountain' can be confirmed by the Hebrew; the words/names: Caucasus, Caspiy, Caspi, Caspiana, Kazbek, Kazbegi, etc. are all derivatives of the Heb. כספי/*kaspi* 'silver, pale, white'. The word 'Caucasus' changed over time and in various languages to yield **kef kaspi**.'silver/white rock/cliff'. Probably, in ancient times, this term was used in the plural as **kefe kaspiyim** 'silver/white rocks/cliffs'. Perhaps the Caucasus got its name not because of the snow on its peaks, but because of its layers of silver, or both.

The name Albania (for a state established at the beginning of the Christian era on the territory of today's Azerbaijan) is also associated with **kaspi** and its derivatives. The sources offer us a Latin etymology for the term 'Albania', but it could also be Semitic, coming from הלבנה/*ha-levanah* 'the white thing; the moon', where form and meaning coincide. The capital of Albania was Cabala, like the Heb. קבלה/*qabalah* 'reception (of guests, visitors, etc.); receipt, acceptance'.

The ancient names of the inhabitants of East Georgia were 'Iverians' or 'Iberians' and the name of their country was 'Iveria' or 'Iberia'. The Ivers played a main role in the formation of the Georgian people and the creation of the ancient Georgian state (4th-3rd cent. B.C.). In the list of numerous names of Scythians

(up to 50!) given by Herodotus (who often did not distinguish between Scythians and Sarmatians), Aristaeus and others, there are such that, obviously, bear no relation to the Scythians at all: farmers, *Ivrs*, exiles, ploughmen, royal Sauromatians, etc. It looks as if the *Ivrs* of Herodotus, the *Ibers* of Strabo, and the **`Ivrim** of Israel--all are the same people, by virtue of their names and the traces left in the languages, scripts, toponyms, onomastics and physical characteristics of the Caucasian peoples. Not accidentally, a legend appeared regarding the origin of the Bagratides dynasties (both Georgian and Armenian) being descendents of the Israelite kings David and Solomon. It is possible to assume that the names the Georgians called themselves--*Cartles*--and their country--*Sacartvelo*--both bear the Hebrew root קרת/*qeret* 'town', and that those who consolidated the Georgian people were founders and inhabitants of towns, the central and centralizing portion of the population; this would have naturally been reflected in their toponymic and ethnic names.

The largest river in Transcaucasia is the *Kura*, which runs through the lands of the Georgians, Armenians and Azerbaijanians; and all the nations along its route use this same name for it. There is another river in the North Caucasus also named *Kura*, although the area is inhabited by different peoples entirely. The Caucasian peoples are so numerous and polyglot that the presence of the same toponym or hydronym in different places seems a bit strange. This would occur only if all the peoples of the Caucasus once had a common, second language that they all shared, in addition to their own local languages. The Heb. adj. קר/*qar* means 'cold' and the Heb. noun **qor** means 'the cold'. These names suit mountain rivers quite well. Strabo (XI.2:16) called the river *Kir* and mentioned its old name *Kor*. It is interesting that in Hebrew the noun for 'river' is masculine; therefore, the names of the Kura River could have forms of **qar** 'cold' (masc.) or **qor** 'the cold' (masc.). Note the related hydronyms in northern Russia,the Kara River and the Kara Sea, and the Kara River in Siberia, East of Lake Baikal.

The names *Kuba, Kuban',* and *Kubachi* are found in various places in the Caucasus (the first in Azerbaijan and the other two in the northern Caucasus), in areas in which cereal crops (wheat in particular) were usually raised. The Jews of Yemen still bake a bread they call **kubana**, most likely because it was dome-like (cf. Heb. כיפה/*kippah* 'vault, dome, cap, skullcap'; Rus. *kupol*). In the Vologda district of Russia we find the Kubena River, Lake Kubenskoye and a village also named Kubenskoye.

One of the tributaries of the Kuban' River (northern Caucasus) is the *Laba*, which has two branches: the Large Laba and the Small Laba. The hydronym *Laba* may have its origin in the Heb. לואי/*levay* 'appendage, supplement, addition, accessory, companion' (note the Polish river Laba as well).

The river Terek runs along the Dar'yal gorge, that cuts across the main Caucasus mountain ridge forming a pass through it. The *Terek* is obviously derived from the Heb. דרך/*derekh* 'way, path, road', and this was also the former name of the pass itself. One of the tributaries of the Terek in the northern Caucasus is called Malka. The Heb. מלכה/*malkah* means 'queen', but means 'king' in Aramaic, when written as מלכא/*malka*. This river was probably named after the masculine Aramaic term. Note that many Aramaic terms can be found in the languages of the ancient inhabitants of the Caucasus, e.g. one of the mountains in the Caucasus is called Layla, meaning 'night' in Hebrew, Aramaic and Arabic.

Perhaps the most interesting Caucasian hydronyms/toponyms belong to the Samur River and the Samur Ridge in Daghestan. These names are almost identical to that of the Samaria region in ancient Israel, referred to as ***Sumur*** or ***Sumura*** in the letters found in El-Amarna, Egypt, dated 9th cent. B.C. (see I.Velikovsky, Ages in Chaos, ch.6-8). The likely connection between these names and similar hydronyms widespread in Russia and the Ukraine have already been discussed above.

In Central Asia, locals often remark to Russians and Europeans in general, in unkind dismissal: "Go to your Samara!", just as 'Diaspora' Jews are often told to: "Go to your Palestine!" the world over. But while the connection between the Jews and the Land of Israel is uncontested, it is not clear why the Europeans should go to Samara. It is usually thought that many Europeans came to Central Asia from the town of Samara on the Volga, from which many Russians did come to Central Asia during the great famine in the early 1920's. This famine was not only in Samara, but in the entire Volga area, and Samara was not the nearest town to Central Asia, so not only the inhabitants of Samara fled the famine to Central Asia. Therefore, it is clear that the locals are not referring to a particular town as Samara, but rather to all of European Russia! There must have been some people in former times who came to Central Asia from the West and these people called themselves by the name **Samaria** (**Samara, Sumura**, **Shemer, Shomron**, etc.). Though the inhabitants of Central Asia had themselves become thoroughly mixed with those very same newcomers from the West and later, to an even greater degree, with the newcomers from the East, they have preserved this Hebrew toponym to this day.

The term *Samara* seems to have reached even as far as Japan. What are the *Samurai*? They are 'servicemen, soldiers', like the Hebrew שומרים/*shomrim* 'guards'. The Japanese *Samurai* are a military-feudal caste, with a privileged military estate, probably descendants of some ancient conquerors, from which the Japanese may have taken this name. Above, we mentioned the Polish legend about the *shlyahta* 'nobility', who originated in the Sarmatian conquerors, and maybe a similar phenomenon occurred in Japan. In any case, the Japanese vocabulary testifies to ancient contact between the Japanese and Semitic languages. The following are some examples of this:

anata 'you'--from Aram. אנתא/*anta* 'you'.

getu suf. 'month'--from Heb. חודש/*hodesh* 'month'.

damaru 'to become silent'--from Heb. דמם/*damam* 'to become silent, still, mute'; cf. Slav. *dumat'* 'to think'.

ikada adv. 'how, what'--from Heb. איך/*ekh* 'how?'.

ike 'pond, reservoir'--from Heb. אגם/*agam* 'lake, pond'.

ka 'whether'--from Heb. האם/*ha'im* 'whether'.

kaesu 'to return, give back'--from Heb. inf. כשוב/*ka-shuv* 'to return'; **hashavah** 'restoration, returning'.

kage 'shade'; *koi* 'dark'--from Heb. כהה/*kaheh* 'dark'.

kakitoru 'to write down'; *kakitori* 'dictation'--from Heb. ككתב/*kikhtov* 'to write'.

kaku 'to take'--from Heb. קח/*qah* 'take!'; **qehu** 'you (pl.) take!'.

kamotu 'cargo, goods'--from Heb. המטען/*ha-mit`an* 'the cargo, goods, freight'.

kanasii 'sad'--from Heb. יגון/*yagon* 'grief' somewhat distorted.

kane 'metal, money'; *kaneyre* 'purse, money, treasury'; *kanemoti* 'rich man'--from Heb. קנה/*qanah* 'to buy'; Heb. **qoneh** 'buyer'.

kata 'shoulder'--from Heb. כתף/*katef* 'shoulder'.

kata 'one of two, one of a pair'--from Heb. אחת/*ahat* fem. 'one'.

katana 'sword'--from Heb. קטע/*qata`* 'to chop off, lop off'.

kibun 'inclination, mood, tendency'--from Heb. כוון/*kivvun* 'direction, intention, inclination'.

kiru 'to cut'--from Heb. קרע/*qara`* 'to tear to pieces, split'; חרט/*harat* 'to cut out, etch, engrave'; חרט/*heret* 'chisel, stylus'.

kosi, isu 'chair'--from Heb. כסא/*kise* 'chair'.

kitte 'seal, stamp'--from Heb. חותם/*hotam* 'seal, stamp, signet'.

kovasu 'to break, destroy'--from Heb. כבש/*kavash* 'to conquer, smite, subdue, tread down, press'; קבע/*qava`* 'to drive in, establish, stake a claim to'; כבל/*kovel* 'battering-ram'. Cf. Slav. *kovat'* 'to forge' and *koval'* 'blacksmith'.

koe 'voice'--from Heb. קול/*kol* 'voice, sound'. Note that Japanese has no *l* phoneme.

koo 'so'--from Heb. כה/*ko* 'so, in this manner, just like now'.

koori 'ice'--from Heb. קרח/*qerah* 'ice'; Heb. **qor** 'cold'.

korosu 'to kill'--from Heb. כרת/*karat* 'to chop off, cut down, fell, exterminate'; **karet** 'divine punishment by premature death; excommunication'. Cf. Slav. *kara* 'punishment' and *karat'* 'to punish'.

kotoba 'word'--from Heb. כתב/*katav* 'to write'; **ketav** 'script'; **ketuba** 'marriage contract'.

kurasu 'to live'--from Heb. גר/*gar* 'to live, reside'.

kurusu 'to break'--from Heb. /*haras* 'to destroy, demolish'; /*garas* 'to crush'.

kusari 'chain'--from Heb. קשר/*qesher* 'knot, link, loop'.

kusuri 'medicine; sorcery'--from Heb. קסם/*qesem* 'magic, charm'.

k'yoo 'today'--from Heb. היום/*ha-yom* 'today'.

meate 'aim, target'--from Heb. מטרה/*matarah* 'target, goal'.

mekata 'weight'--from Heb. משקל/*mishqal* 'weight'.

mezurasii 'strange'--from Heb. מוזר/*muzar* 'strange, weird, odd'.

miru 'to look, see'--from Heb. מראות/*mir'ot* 'to see'; Heb. **mar'eh** 'sight'; **mar'ah** 'mirror'.

mitu 'honey'--from Heb. מתוק/*matoq* 'sweet'; cf. Slav. *med, myod* 'honey'.

moti 'durability, stability, endurance, longevity'--from Heb. מתמיד/*matmid* 'abiding, persevering, permanent, continuous, constant.'

moto 'origin'--from Heb. מוצא/*motsa* 'origin, source'.

nagareru 'to flow, run, pour'; *nageru* 'to throw down/away'--from Heb. נגר/*niggar* 'to be poured out, spill; fluid, liquid, flowing'; Heb. **nahar** 'river; to flow downstream, race, rush'; Heb. **negger** 'run-off (water), spillage'. Cf. Niagara Falls.

nayhu 'knife'--from Heb. נקב/*naqav* 'to pierce, stab', **nekev** 'hole, puncture', **nekuba** 'hole, piercing', **naats** 'to run in, stick, pierce'.

nakigoe 'weeping, crying, lamentation, complaint'; **naku** 'to cry'; *nakigoe* 'weeping, lamentation, complaint'--from Heb.

נהה/*naha* 'to wail, lament, mourn'; Heb. **nehi** 'crying, lamentation'.

neziru 'to twist'--from Heb. שזר/*shazar* 'to twist, weave, plait'; Heb. **nishzar** 'plaited, woven'; Heb. **nezer** 'garland, wreath, diadem' (worn as signs of honor or affiliation to certain castes or cults by Middle Eastern hermits, Japanese Samurai, etc.)'.

niva 'garden'--from Heb. ניבה/*nivah* 'fruit-bearing, fruition, produce'; Heb. **nevet** 'sprout, shoot'; נב/*nav* 'to grow, thrive, sprout'. Cf. Slav. *niva* 'cornfield'.

nigiru 'to squeeze, seize'--from Heb. גרף/*garaf* 'to rake up, clench, clear away'; Heb. **nigraf** 'gathered up; swept away'.

nikumu 'to hate'--from Heb. נקמה/*neqamah* 'revenge, vengence'; Heb. **naqam** 'to avenge, take revenge, retaliate'.

okoru 'to happen'--from Heb. קרה/*qarah* 'to happen, occur'; Heb. **miqreh** 'case, occurrence, event'.

okureru 'to be late'--from Heb. אחר/*ahar* 'to be late, tarry, dally'; Heb. **ihur** 'delay, lateness'; **ahar-kakh** 'later on, afterwards'; **aharon** 'last, final'; and Jap. *yahari* 'after all'--from Heb. **ahare** 'after, afterwards, later on; **ahare-ha-kol** 'after all'.

ongaku 'music'; *ongakka* 'musician'--from Heb. נגן/*niggen* 'to make music, play an instrument'; Heb. **naggan** 'musician'; **neginah** 'music'.

oru 'to weave, plait'; *orimono* 'woven, wattled things'--from Heb. ארג/*arag* 'to weave, plait'; Heb. **arig** 'textile, woven cloth, fabric'.

osaeru 'to suppress, delay, push downwards'--from Heb. עצר/*`atsar* 'to stop, arrest, halt, detain, restrain, hold back, dominate'; עוצר/*`otser* 'closure, pressure, oppression'; similar to אסר/*asar* 'to fetter, shackle, harness, prohibit', etc.

rey 'zero'--from Heb. ריק/*req* 'empty'; Heb. **riq** 'emptiness, void, vaccum, vanity'.

riku 'ground, earth, land'--from Heb. ארץ/*erets* (the same meanings).

ripoo 'cube'--from Heb. רבוע/*ribu`a* 'square, quadrant'.

roodoo 'work, labor'--from Heb. טרד/*tarad* 'to bother, trouble, care'. Cf. Slav. *trud* 'work, labor, trouble'.

sa! - an interjection used to compel some action; *saa!* 'make up your mind!'—from Heb. **סע**/*sa`* 'Go!, Drive!, Move!', a Heb. imperative of the verb **נסע**/*nasa`* 'to go, ride, move'.

saguru 'to search for, look for, seek, investigate'--from Heb. **סקר**/*saqar* 'to review, survey, explore, look at'; **סקרן**/*saqran* 'curious, inquisitive'; **חקר**/*haqar* 'to investigate'; **haqirah** 'investigation, inquiry'.

sake 'rice vodka'--from Heb. **שקוי**/*shiqquy* 'drink, draught, potion' and/or **שכר**/*shakhar* 'intoxicating liquor, beer'. Cf. Slav. *sok* 'juice, sap'.

seva 'help'--from Heb. **סיוע**/*siyu`a* 'help, assistance, aid'; Heb. **si`a** 'to help, assist'.

siatu 'blouse, jacket, shirt, sweater'--from Heb. **לסוטה**/*lesutah* 'short robe, short woman's jacket, blouse, tunic.'

sigoto 'work, business, affair, pursuit'--from Heb. **עסק**/*`eseq* 'business, affair'; **`asaq** 'to engage in, deal with, be in the business of'; **`issuq** 'occupation, employment'.

simau 'to finish, end', added to Japanese verbs and adverbs to indicate finality, completion of an action, meaning 'completely, finally'--from Heb. **סיים**/*siyyem* 'to complete, finish, end'; Heb. **siyyum** 'completion, ending, termination'.

simeru 'to close'--from the same etymology as *simau* above.

sindai 'bed'; *sintitu* 'bedroom'--from Heb. **שנה**/*shenah* 'sleep'; Heb. **yashan** 'to sleep'; Cf. Slav. *son* 'dream'; *snit'sya* 'to dream'.

Sina 'China'; *sinasin* 'Chinese'--from Heb. **סין**/*sin* 'China'; **sini** 'Chinese'. Note that this term appears in Biblical texts (Genesis X:17 and 1st Chronicles I.1:16).

sinu 'to die'--from Heb. **שנק**/*shinneq* 'to suffocate, choke'; **shinnuq** 'suffocation'.

siharau 'to pay'; *siharai* 'payment, salary'--from Heb. **שכר**/*sakhar* 'pay, renumeration; to employ, hire, rent'.

soba 'side'--from Heb. **סבב**/*savav* 'to turn, rotate, spin'. Cf. Slav. *sob-sobe* 'right-left'.

sotira, sotti 'there; about those just mentioned'--from Heb. **זאת**/*zot* 'this' (fem.); Heb. **zot-hi** 'this one' (fem.).

suvaru 'to sit'--from Heb. ישב/*yashav* 'to sit, dwell'; Heb. **shev** 'Sit!'; cf. Slav. *sev, sevshi* 'having been seated'; Ukr. *siv* 'sat'.

suppai 'angry, irritable'--from Heb. זעף/*za`af* 'was angry, irritable, scowling, fuming'.

s'yokai 'performance'--from Heb. הצגה/*hatsagah* (the same).

s'yuu 'week'--from Heb. שבוע/*shavu`a* (the same).

tanosimi 'enjoyment, pleasure'; *tanosimu* 'to enjoy, take pleasure'--from Heb. תענוג /*ta`anug* 'enjoyment, pleasure'.

te, ude 'hand, arm, extremity'--from Heb. יד/*yad* (the same); cf. Church Slav., Old Rus. *udy* 'extremities, limbs of the body'.

tegami 'letter'--from Heb. מכתב/*mikhtav* 'letter' read backwards.

toki 'time'--from Heb. תקופה/*tequfah* 'season, period, epoch, cycle'; Heb. **tekhef** 'immediately, at once, right now'; **daqqah** 'minute, moment'.

tukeru 'to strengthen, establish'--from Heb. תקן/*tiqqen* 'to establish, enact; repair, correct, improve.'

tumi 'sin, crime'--from Heb. טמאה/*tum'ah* 'defilement, uncleanliness, impurity, pollution, contamination; sin, abomination'; Heb. **tame** 'dirty, defiled, impure'.

umi 'sea'--from Heb. ים/*yam* 'sea'.

ura 'back side, rear end, back, rear, spine'--from Heb. עורף/*`oref* 'back of the neck, rear portion'; Heb. **he`erif** 'to turn back'.

utaeru 'to appeal'--from Heb. עתר/*`atar* 'to pray, supplicate, beg, entreat, plead, petition; also Heb. ערער/*`ir`er* 'to appeal something, undermine, upset'.

hane 'wing'--from Heb. כנף/*kanaf* 'wing'.

hasi 'bridge'--from Heb. גשר/*gesher* 'bridge'.

hei 'wall'--from Heb. חיל/*hel* 'low wall, rampart, riverbank, dam, moat'.

heitai 'soldier, troops'--from Heb. חיל/*hayyal* 'soldier, military-man'; **hayyil** 'army'; in conjunction **heyl-** 'army of...'

hito 'one'--from Heb. אחת/*ahat* 'one' (fem.); the Heb. prefix **had-** meaning 'one-', as in **had-qeren** 'unicorn'.

horu 'to dig, burrow'--from Heb. כרה/*karah* 'to dig, mine,

extract'; **keriyyah** 'digging, mining, extraction'; and חור/*hor* 'hole'. Cf. Rus. *krot* 'mole' and *hor'* 'polecat'.

hune 'ship, boat'--from Heb. אניה/*oniyyah* 'ship, vessel, boat'.

In addition to all the above, the Japanese term *geysha* originates from the Heb. term קדשה/*qedeshah* 'female cult prostitute, harlot'; the term used for the prostitutes of the ancient heathen temples of Canaan, based on the root קדש/*qiddesh* 'to consecrate, hold sacred, sanctify'; **qeddushah** 'sanctity, holiness'; **qadosh** 'holy, saint'.

There is one more pertinent detail concerning Japan. Before it was settled by Mongoloid newcomers from Korea, Indo-China and Polynesia, it already had an ancient Caucasian population in residence. Today, some 24,000 people are thought to be the remaining descendents of those Japanese Caucasians. They are called *Ainu*. Not by chance, there is a Japanese sect, the *Makoya*, the members of which consider themselves to be descended from the ancient Israelites.

16

The Semitic influence (linguistic and other) can be felt not only in the peripheries, but also in the intermediate areas, from western Europe and all the way to the Pacific Ocean. This fact has been noted by many inquisitive minds. The Englishman, Giles Fletcher (1549-1611), who visited Russia on a diplomatic mission, besides writing the book Of the Rus' Common Wealth (1591; also published as History of Russia posthumously in 1643), wrote a treatise The Tartars , in which he stated his opinion that they are descendents of the 10 lost tribes of Israel.[50] Among other things, he based his theory on the similarity between Hebrew, Chaldean and the language of the Tatars. He also mentioned some Tatar toponyms that are similar to Israeli ones: towns named Samarchin and Jericho, a mountain

called Tabor, etc. He mentioned the Tatar legend of their origin from the 10 tribes, Tatar internal division into 10 tribes or hordes, the fact that Tamerlane boasted that he was a descendent of the Israelite tribe of Dan, and the presence of some Jewish rites among the Tatars and other inhabitants of Central Asia.

Note that Tatar language could not have been influenced by Hebrew or Chaldean during the Tataro-Mongolian expansion of the 13th cent., nor by earlier waves of Turkic westward movement, since the Turkic language was the language of winners. Any similarities would have to be remnants of a much earlier, extended Semitic dominion over them in the area of Lake Baikal, the indigenous homeland of the Tatars. At that time, in that place, and only from the Israelites could the Tatars have borrowed Jewish customs, along with a Semitic language, and particularly the donning of the scull-cap, the Jewish כיפה/*kippah.*

In fact, the Tatars even follow the Jewish practice of male circumcision. Though they adopted Islam in the second half of the 13th cent., the Tatars used to circumcise their babies during their first year of life (unlike the Arabs, who do so in the child's 14th year), so it would appear that the Tatars took this custom not from the Muslims, but rather from the Jews and practiced it long before they adopted Islam. On the other hand, the Israelites of the 10 tribes, who passed the custom of circumcision on to the Tatars, were not observant Jews, not practicing monotheists, so this custom clearly did not belong to monotheistic practice per se and existed before monotheism. Suffice it to say that circumcision was even practiced in ancient Egypt and was known to many peoples in Africa, America and Oceania.

The origin of the custom of circumcision has never really been sufficiently explained until now. There can be no doubt that it does not represent a union with God, since not only monotheistic Jews and Muslims practice it; but there are many heathens who do circumcisions, so clearly, there must be some ancient, pagan origin. Note also that in a number of regions (Middle East, Africa, Malaysia and Indonesia) female circumcision is also practiced. The cruelty of such a procedure is

exacerbated by the fact that female circumcision more often than not leaves the woman permanently frigid, which appears to be the genuine intent of the perpetrators. Those supporting this custom do so claiming that it preserves the chastity and fidelity of those women thus crippled.

But this is not all. Some tribes still have a custom of killing newborn girls and even today some so-called civilized peoples still consider the birth of daughters to be a misfortune, females being less valued than males. What is the source of such misogyny, that it sometimes leads to female infanticide? What kind of logic dictated the murder of native females and then, when faced with a shortage of women, abducted them from elsewhere? Such a custom may not have originated amongst men, but rather amongst women, in a time of matriarchal government, when there was severe competition for female supremacy and monopoly over men; this was, no doubt, expressed by the tendency to neutralize real or potential rivals (other women) by means of murder. But since the of the kinsmen were to survive and multiply, ordinary women were mutilated, thus relegating them to a caste of women intended to procreate senselessly. Later men had their own justifications for female circumcision.

Competition for supremacy in patriarchal times was not less characteristic than in matriarchal times, though there are no instances of the custom of male infanticide within a kinship group on record. The idea of absolute matriarchal authority may still be reflected in female circumcision, just as male circumcision may be a remnant of patriarchal dominance. Though male circumcision, as practiced today, is not particularly damaging, being more symbolic, in ancient times it was surely a much more mutilating procedure, like female circumcision (the ablation of the clitoris), which remains, even now, irrevocably severe, way beyond mere symbolism, and reflects the primitive relations between the sexes from time immemorial. In support of this thesis is the fact that many societies still circumcise their boys at puberty, as a rite-of-passage, a coming-of-age, a

transition into manhood. In patriarchal society, men fought over the females (just as the matriarchal women had fought before over the males), and so a male leader of a kinship group or tribe had the right to monopolize the women, having eliminated or neutralized all his rivals by means of legalized mutilation. The very intemperance of the dominating males quickly led to their weakness and downfall, and, as a result, the kinship group remained depleted of valuable men, leaving the group open to external attack. Therefore, male circumcision became predominantly symbolic in nature and the leaders had to be content with only a limited or formal authority over the women in their group. If, initially, the head of each kinship group (family, tribe, etc.) was the sole owner of all the women in that group, later on he was left only with the right of first possession or seigniorage (also known commonly as the right to the 'first night', the right to deflower all the virgins in his kinship group), a zealously guarded right. Some primitive tribes still practice such wedding customs in which the bride must first give herself to an elder of the tribe (or his delegate) or must sit on a stone phallus, before she may be with her intended husband. These customs no doubt appeared after the authority of the clan leader had already weakened with the appearance of the nuclear family unit, though the first bridal coition and male circumcision remained dedicated to the idolized ancestor as a sign that in former times ordinary men had not been entitled to own women.

The Hebrew Bible preserves rare evidence--the episode of the circumcision of Moses' son. Traditionally Biblical interpreters consider this a problematic passage in the Scriptures. An unspecified son of Moses (whose age is not mentioned) was apparently still uncircumcised when God sent Moses back to Egypt from the Midian to liberate the Israelites from bondage there (Exodus 4: 19-26). Then the Biblical text informs us that while Moses was on route to Egypt, God sought to kill him (very strange, considering that God had just chosen him for a great mission). Perhaps Moses was taken gravely ill. His wife, Zipporah, having decided that the trouble which had befallen her

husband was due to their son's being uncircumcised, acted on her own and decided that he must be circumcised immediately. Zipporah took a simple, flint knife, circumcised her son, touched "his legs" (whose legs is not clear) with the severed foreskin and announced that "he" (also not clear to whom this refers) is now her **"hatan damim"** ('blood bridegroom'). Zipporah was most probably at God's feet (perhaps at the feet of some Midianite idol) when speaking these strange words. Then God released Moses from the threat of death and Zipporah repeated: **"hatan damim la-mullot"** ('blood bridegroom through circumcision'). This indicates that in those times women, such as Zipporah, daughter of a Midanite priest, raised in accordance with her tribal customs and laws, had not only a regular bridegroom, but also a blood bridegroom--the seignior or elder who (actually or symbolically) drew virgin blood; and here she used this same terminology regarding her son's circumcision.

This is the only instance in the Hebrew Bible in which the above terminology appears. Moses played no active part in the entire episode. Perhaps Moses was unconscious; in any case, this circumcision was performed without Moses' intension. Some Biblical commentators have attempted to explain that perhaps the child was born to Moses and Zipporah either on the eve of their departure or on route, explaining their haste. But circumcision itself requires only a few minutes, and besides, Moses had already waited several decades to complete his Egyptian mission. All the while that the Israelites had been slaves in Egypt, they had practiced circumcision of all the male infants on their 8th day after childbirth. However, for some strange reason, during the 40 years of wandering in the desert on the way to the Promised Land, under Moses leadership, they seem to have abandoned that custom. It was only after Moses' death, when entering Canaan, that the Israelites renewed this custom (Joshua 5:2-7). This cannot be accidental. It is not logical to excuse Israelite negligence by saying that life in the nomadic tent-camps was unconducive to the ritual of circumcision or that they did not have the time for it, because it is a very short process that

Zipporah succeeded in doing on route to Egypt. Also under field conditions, the Israelites did mass circumcisions after crossing the Jordan River to the Gilgal encampment. Nomadic Bedouins have always circumcised their children in the desert, not in hospitals (until very recently). Certainly, if the Children of Israel abandonned this custom in the desert, it was due to Moses. Both the spirit and the letter of the Mosaic laws were aimed not only at creating a free people, but a civilized nation, with less barbaric customs than their surroundings.

Moses may even have guessed at the disadvantages of democratic society, because one of the commandments prohibits following the majority in an unjust cause (Exodus 23:2). H.Ibsen took this thought to its absurd extreme; his character, Dr.Stockman (in the drama An Enemy of the People) announces that the majority is never just. Perhaps the abandonment of the custom of circumcision during the 40-year transition period in the desert was just another symptom of the Moses' conscious or subconscious need to feel completely liberated from all forms of oppression;he had to mould new, completely free People. Obviously, after Moses' death, more conservative leaders came into power and restored some of the prior customs and laws which Moses had ignored, such as circumcision. Even when he was alive and in charge, Moses had no shortage of rebellious opponents, troublesome dissidents and real apostates.

Circumcision was practiced throughout Israelite history, even during periods of minimal Jewish religious practice; the antiquity of this custom is attested to by the use of the primitive stone knife for the ritual. The 10 apostate Israelite tribes brought the custom of circumcision with them to the other end of the continent, giving it to the Tatars. Perhaps this custom had not spread further at that time, due to the very cold climate.

17

Returning from rituals to writing, with only a few

exceptions, all the eastern alphabets (Arsacide-Pahlavi, Sassanian-Pahlavi, Avestan, Sogdian, Khwaresmian, Uigurian, Mongolian, Manchurian, etc.) originated in Aramaic script. Prior to the 8th-9th centuries, when the Mongols and Turks had begun to use the Uigurian alphabet, a so-called 'Yenisei-Orkhon' script existed in South Siberia and Mongolia. This script is immortalized in inscriptions engraved on stone plates and on household articles found during the 18th-19th centuries in Khakassia, Tuva and Mongolia, near the Orkhon River. These Yenisei-Orkhon inscriptions were first studied only at the end of the 19th cent. More than 100 years have passed, and still this work is far from complete. Although most of the symbols have been deciphered and certain portions of the texts are being reinterpreted, the results, so far, are discouraging. Scholars seem to be unable to agree upon the language of these inscriptions.

In 1940, K.KYudakhin (*Kirgizsko-Russkiy slovar'*, 'Kirghiz-Russian Dictionary', Moscow, p.6) noted that there is, so far, no linguistic data to support a relationship between the language of the Yeniseian inscriptions and modern Kirghizian. In 1970, A.M.Shcherbak, in his review article: "*Yeniseyskiye runicheskiye nadpisi: K istorii otkrytiya i izucheniya*" ('Yeniseian Runic inscriptions: to the history of the discovery and study' in *Tyurkologicheskiy sbornik*, Moscow : "Nauka", 1970), added that there is also no data to support a connection between the language of these inscriptions and the Tuvian or Khakassian languages either. He wrote: "Certainly, the modern languages are separated from the language of the Yeniseian Turks by a long period of time, and, therefore, the distinctions between them can be a consequence of historical changes. However, it is impossible to explain all the distinctions by historical changes. The thing is that the language of the Yeniseian inscriptions reflects such a modus of development of common Turkic linguistic heritage, which, as we dare to assert, could never be one of the ancient strata of the Kirghiz, Khakass or Tuvian languages." Shcherbak shared the opinion of the first investigators of the Yeniseian inscriptions--that their language is

close to the Oguzian and Karluk-Uigurian ones. There was another point of view--later investigators found a connection between these inscriptions and the ancient forms of the Kirghizian, Tuvian and Khakassian languages.

There is no uniform opinion about the dating of the Yenisei-Orkhon inscriptions, dated anywhere from the 5th-10th centuries B.C., nor about the accuracy of the deciphered alphabet. The Danish scholar, V.Thomsen, assigned phonetic values to almost all the Yenisei-Orkhon characters in 1893. In spite of this, S.V.Kiselev did not consider these runes to be a formed, written alphabet, and A.G.Emre, in 1938, suggested an ideographic interpretation of all the signs of Turkic runic script. In other words, it was not at all clear whether these symbols were phonemes or ideographs. This means that the matter has not yet been studied in depth. Shcherbak gives quite an accurate statement of the problem in the abovementioned article as follows: "There is a widespread opinion that the Yenisei inscriptions are not connected texts, that they are very primitive and reflect a stage of pre-logical thinking. In truth, the indicated inscriptions are devoid, as a rule, of good composition and give the impression that they are an incidental group of sketchy phrases. Nevertheless, their primitiveness is probably more a consequence of insufficient study than a reflection of some objective features."

Judging by the way that the translations of the Yenisei-Orkhon inscriptions are constantly modified and corrected, new investigators may feel that their predecessors have not read these texts correctly. Obviously this is the result of the initial incorrect approach taken towards their deciphering, which led away from the correct solution. This failure began with a seemingly brilliant victory. Vilhelm Thomsen deciphered the greater part of the Yenisei-Orkhon inscriptions in one brief hour. He proceeded from the assumption that all eastern alphabets must come from the Aramaic written language. Here he committed a small error--the eastern derivatives of Aramaic script came rather late, and replaced more ancient alphabets

which had not originated from Aramaic, but rather from Hebrew-Phoenician (**Libona`ah, `Ivri, Da`ats, Ra`ats**), the source alphabet even for the Aramaic script itself; note that ancient Aramaic signs coincide with the Hebrew-Phoenician symbols. It is this very misconception which explains the inaccuracies in the Yenisei-Orkhon decoding. There is an unquestionable graphic similarity between a majority of the characters of the Yenisei-Orkhon alphabet with those of Hebrew-Phoenician (see Table VII below). Certainly, there is need of much more precise and complete definition, but it is already possible to assert that the ancient alphabets of Mongolia and southern Siberia originated directly from Hebrew-Phoenician script (like the ancient Greek and Glagolitsa). No doubt, this most ancient alphabet was brought to the coasts of Yenisei and Orkhon by a Semitic-language people.

18

An unexpected proof of Hebrew-Mongolian historical connections is found in the field of numismatics. In 1938, a hoard of Golden Horde coins was found in Chuvashia.[51] This coin collection remains on exhibition at the Tatarian State Museum (inventory no. 3230). Some of these coins are both interesting and relevant to our discussion here; they bear an engraving of a certain symbol, the *tamga*, the sign of the patrimonial heritage (similar to a familial coat-of-arms) of the House of Baty-khan framed by 2 triangles, one inverted and overlaid on the other to form a 6-pointed star--the known Jewish symbol of the 'Star of David'. Other coins in this hoard display 8-pointed stars, made of 2 overlaid quadrangles with the same *tamga* in the center. It is interesting that 6- and 8-pointed stars are characteristic ornaments of both the eastern and western churches, but the Slavs and Balts, as mentioned above, knew and used these symbols even before they adopted Christianity. Eight-pointed stars crown some of the domes of the Sophia Cathedral in Kiev,

Table VII

№	Old Hebrew (Phoenician) Alphabet		Tuvian Letters	Khakass Letters	Orkhon Letters
1	alef				
2	bet				
3	gimel				
4	dalet				
5	hey				
6	vav				
7	zain				
8	het				
9	tet				
10	yud				
11	kaf				
12	lamed				
13	mem				
14	nun				
15	samekh				
16	ain				
17	pe				
18	tsadi				
19	kuf				
20	resh				
21	shin				
22	tav				

which was built in the first half of the 11th cent., i.e. some 200 years prior to the Tataro-Mongolian invasion of Rus'. Apparently, the Slavs and Mongols became acquainted with these symbols independently of one another, each receiving it from a 3rd party, from a foreign newcomer to Eastern Europe and the Far East. In one of the archaeological sites in Khakassia, there is also an image of a 5-pointed star--the 'Seal of Solomon'.

In his work *Drevnyaya istoriya Yuzhnoy Sibiri* ('The Ancient History of South Siberia', Moscow, 1951), S.V.Kiselev comes to the conclusion (see his closing remarks): "...the cultures of Southern Siberia, the Baikal district, Western Siberia, Central Asia, the Urals, the Caucasus, the Ukraine and the lands between the Volga and Oka Rivers show significant features of similarity, closeness, in all aspects of culture: weaponry, instruments, ceramics, ornaments, monuments of art and script." True, Kiselev still related Kirghiz runic script to Central-Asian alphabets of Aramaic origin. He declared the existence of a common runic zone including the regions of the Lena, the Baikal, the Sayano-Altaic highlands, Mongolia, North and South Siberia and the Uralo-Kama Chudian world. He knew how close this runic alphabet was to the Slavic heathen characters (*Glagolitsa*?) and wrote the following about the latter: "Their similarity to the Orkhono-Yeniseian and Pechenegian ones is substantial and we cannot entirely exclude their belonging to that sphere of phenomena also allowing the eastern Slavs to be included in the family of peoples and tribes that developed during extended interaction and created a large cultural unity alongside the local originality". Let us clarify one specific detail that is pertinent here. Not only the eastern Slavs should be included in the above family of nations, but all the Slavic, Baltic and the Germanic peoples as well. The best additional proof of this is the presence of Hebraisms and Aramaisms in the languages of all these aforementioned peoples. The common linguistics alone is sufficient to unite all the disparate facts and to indicate which people it was that so influenced the Europeans and northern Asians.

There is some historical speculation regarding a large people having migrated from West to East--mentioned as the 'Masagetae' or 'Great Getae' in antique western sources, and as *Yueh-chih* in the Chinese sources. However, strictly speaking, there are no actual reports of such, merely an hypothesis regarding the eastward movement of the Central Asian Getae. Kiselev wrote: "In the 5th cent. B.C., the Masagetae lived in the region between the Caspian and Aral Seas. In the 3rd cent. B.C., the Masagetae-Yueh-chih appear to be a ruling force far to the East, northwest of the Hwang Ho. By the late 3rd-early 2nd centuries B.C., under the blows of the Huns, they retreated westward to Bactria. The Asian Scythians (Sakae) were also closely linked to this eastern expansion of the Masagetae-Yueh-chih tribes." (Ibid., p.316)

The confidence with which Kiselev speaks about the eastern expansion of the Masagetae is also based on the fact previously established by B.Laufer, regarding the rearmament of the eastern armies during the 4th-3rd centuries B.C. A radical reform was taking place in military tactics--since the light cavalry, armed with bows and short swords was being replaced by a heavy, fully armoured cavalry in cuirasses or chain mail, carrying spears and long swords. The horses were also armored; the spears were fastened horizontally to the leg and neck of the horse so that the cuirassiers' arms were free to wield the heavy sword, while the bound spears blindly struck enemies.

It is commonly accepted that this rearmament, this military modernization, as it were, began in Central Asia at the end of Achaemenides time (4th cent. B.C.) and spread from there to the East and West. But this would certainly not have come about in a vacuum, without some new stimulus, such as defeat by a foreign, armored cavalry or prior contact and knowledge of more advanced iron-forging technology. The home of iron-forged armor (both the cuirass and chain mail) is the Middle East; these skills were known to Assyria and its neighbors. Yet it has remained unclear how armor came to Central Asia. It is known that in Achaemenides Persian army the

use of cavalry armor was not widespread. There is also documentation that in the second half of the 6th cent. B.C., the Persians suffered defeats at the hands of the Central Asian nomadic tribes, the Masagetae and Sacae. This indirectly attests to the lack of armor in Persia; it would seem that both belligerents used little or no armor at all. However, during the next two centuries, the armies of Central Asia unexpectedly underwent a revolutionary makeover, clearly not due to Persian influence; surely the Persians would have had to armor their own armies before being able to demonstrate the real advantages and influence others to do so. But since there was nothing of the kind in Persia, we can conclude that that armor was spread to Central Asia and eastwards via the Caucasus and the Euro-Asian steppes, not via Iran.

The supposed time of the eastward movement of the Central Asian Masagetae (5th-3rd centuries B.C.) coincides with the time of the spread of cavalry armor and also the use of iron in general. The easterly spread of the use of iron is clearly documented; it is found in the Altai region during the 5th-4th centuries B.C., becoming known in the Yenisei region later on, and still later it is seen in Mongolia. During the 4th-3rd centuries B.C., the Huns mastered the use of iron and from the 3rd cent. B.C. the Chinese did as well. Kiselev noted (Ibid., p.321): "The nomadic tribes of Sacae and Masagetae can hardly be considered the environment in which armor developed." It is also possible to add that these same tribes could hardly have been the ones who transferred armor-forging technique eastward to Central Asia. This means that among the peoples who did migrate eastwards during the 6th-3rd centuries B.C., there must have been a non-nomadic people, well-versed in the arts of Middle Eastern iron-forging and armament.

Kiselev (Ibid., p.374) noted the similarity of Altaian and Greek finds and determined that much had come to the East directly from South Ukraine. He also mentioned armor bearing images of the Gorgon amongst the Kuban tribes (4th cent. B.C.). This indicates that the North Caucasian tribes knew of armor

prior to the coming of the Iranic-speaking people (or peoples) from the East, whom they generally called the 'Sarmatians'. These Sarmatians had begun to migrate and forced the Scythians out of the Euro-Asian steppes only in the second half of the 4th cent. B.C., i.e. iron, armor and elements of Greek ornamentation came to the Altai and further East one-and-a-half to two full centuries before the start of the Central Asian, Iranic-Sarmatian expansion to the West. Those who, in fact, had brought and spread these innovations were the other Sarmatians--the Semitic-speaking ones, also called the 'Sauromatians'.

Kiselev (following M.Rostovtzeff), regardless of all the data he himself had adduced, assumed that armor was brought to the South Ukraine by Iranic-speaking Sarmatians from Central Asia; he claimed that armored cavalry was the invention of the settled Khwaresmians (the inhabitants of ancient Khwaresm, now in Uzbekistan). He wrote (Ibid., p.321): "The settled tribes, especially the Masagetae-Khwaresmians, were famous for their weapons, and they are seen in late Hellenistic and early medieval images as cavalrymen put into heavy armor." But these are images from later periods: the late Hellenistic period, from approximately the mid-2nd cent. B.C. to the mid-1st cent. B.C. and no later. So this does not prove that the ancient Khwaresmians invented armor; they too could have adopted the practice from those who migrated from West to East in times much earlier than those images above depicted.

The Sarmatian armored cavalry (the prototype of the medieval cavalry), that used armor piercing spears, long swords and big, long-range bows, was born with an integral, inseparable connection to other innovations, such as the saddle and stirrup; they could not be cuirassiers without them. A heavily armored horseman without safe, sturdy supports (a saddle with stirrups), could neither fight nor even stay on his mount; every rapid movement would throw him off the horse. The ancient world did not know about such revolutionary innovations as saddles and stirrups until the first centuries of the first millennium B.C.,but they could be found in the time and place of the joint residence

of the Scythians and the Hebrew-speaking Sarmatians (i.e., the Sauromatians). Kiselev (Ibid., p.379) also noted cautiously: "...maybe we should conclude that the vast territories of the Euro-Asian steppes were the region where the saddle appeared, as the steppes were populated by mobile tribes, in whose lives the horse played an exclusive part, not only for the transportation of heavy burdens, but also for daily riding." There is much evidence supporting the above conclusion. Perhaps, together with the use of the saddle came the development of the primitive stirrup (made of a simple rope- or strap-loop). Kiselev in mentioning (op.cit.) the bas-reliefs on the Chertomlyk vase (found by I.Y.Zabelin in the 19th cent. in the excavations of a 4th cent. B.C.Scythian burial mound in Nikopol district, South Ukraine) has provided us with a very significant fact. The images on this vase depict scenes of the taming of wild horses by the Scythians. The final scene is the most important for us--it shows a Scyth hobbling a tamed horse, or, to the contrary, unhobbling it. The horse is shown saddled, with a stirrup hanging down from the saddle. Thus, in the 4th cent. B.C., when none of the other ancient peoples knew about saddles and stirrups, this aforementioned image attests to the use of both by the Scythians.[52]

The Scythians adopted and used some heavy armament (armor, helmets, etc.), yet they remained light cavalry-men for the most part. This, perhaps, explains their defeat and expulsion by the heavily armored Iranian-speaking newcomers from Central Asia. Therefore, the Scythians cannot be considered the inventors of the saddle and stirrup; they adopted very little from their heavily armored Middle Eastern allies very little, remaining light cavalry. Taking the light armament of the Scythian cavalry into account, it is safe to assume that the images of saddles and stirrups on the Chertomlyk vase show likenesses of those Scythian allies, experts in armament. In fact, these Middle Easterners had been proficient in the art of metal-working well before the 4th cent. B.C. (when the Central Asian Iranian-speaking tribes were only beginning their

offensive against the Eurasian steppes). They had been using saddles and stirrups and taught their use to the Scythians (and maybe to the Central Asian Sarmatians as well). Stirrups are not always seen in the images of equestrian Scyths, indicating that stirrups and heavy armament were not widespread amongst the nomads. It has been previously stated that, judging by the borrowed lexicon dealing with horse-breeding, the Slavs adopted this occupation from Semitic-speaking people, and, obviously, along with the terminology came certain equipment, such as saddles and stirrups--whose common Slavic names also have Semitic etymologies.

The native land of the helmet (a main component of protective personal armor) was also the Middle East, where it was known as far back as the 3rd millennium B.C. The basic styles of the helmet--spherical and sphero-conic--were developed in the Middle East. Both these styles of helmet are seen on Assyrian bas-reliefs, found by archaeologists and currently located in museums in London and Paris. The use of the helmet spread outwards from the Middle East in different directions with various improvements and embellishments being added along the way. The evolution of the helmet, from the simple, spherical or dome-shaped (so-called 'Kuban' helmet, named after the region where it was mostly found) to the more complex, sphero-conic, and, finally, to the last style, in which the upper cone became concave, was completed in the Middle East. The latter style was designed to best protect the soldier's head from the downward blows. The idea for this type of helmet was probably conceived by those who had stormed fortified towns and received blows from the walls above. We have already spoken about the Slavic terms *shlem* and *shishak*, and about their Hebrew roots, but now is the time to note the term *kleshak* (a sphero-conic style Russian helmet), and its direct connection to the Heb. **גלש**/*galash* 'to slide'; **gelishah** 'sliding' (today also 'skiing, surfing'). The Middle Eastern helmet reached not only the Slavic lands, but spread as far to the East as Japan and as far to the West as Norway and England. The etymology

of the Slavic terms points unambiguously to the Semitic people who had spread its use.

19

Scientists have at their disposal some data regarding a people who had penetrated far to the East and inhabited South Siberia in antiquity (6th-1st centuries B.C.). The physical type of this people has been established--they were Europeoidal. Descriptions of these people are found in rather late sources: Chinese, Tibetan and lastly Arabian (Ibn Mukedfah, 8th cent. A.D.). The Chinese chronicler wrote that the population of the Middle Yenisei and also the Khakassians (Kirghizians) had red hair, rosy faces and blue eyes (see S.V.Kiselev, The Ancient History..., p.456). This is the same physical type often characteristic of Ashkenazic Jews of the mixed Scythian-Jewish type. Let us suppose that the data presented by the Chinese chronicler is incomplete and concerns only a portion of the population, whose unfamiliar appearance struck the Chinese as being the most unusual. Obviously the black-haired, dark-complexioned, dark-eyed type would neither surprise nor excite the Chinese and, therefore, did not draw their attention and did not merit recording. But we know that this physical type could also be found among the populations of the ancient Far East. The Caucasian type of the ancient Japanese population and other data attest to this.

The Turkic nation was formed during the 5th-4th centuries B.C. in the Altai. Up to the first half of the 7th cent. A.D., the Turks practiced cremation, making it difficult to determine the old Turkic type; however, palaeoanthropological finds from the excavations in Tuva, Altai, Mongolia and Central Asia, dated after the 7th cent. A.D., allowed scientists (such as G.F.Debets, V.V.Ginzburg and V.P.Alekseev) to reach a conclusion regarding the hybrid characteristics of the old Turkic physical type. There was marked mixing not only in the western

territories of the Turkic regions, where the greatest Europeoid admixture was found, but also in the eastern territories (Tuva, Altai and Eastern Kazakhstan). The archaeological finds also attest to the mixed physical types of the ancient inhabitants of the Far East. These finds, dated from the last centuries B.C., enable us to establish the time of the contact between the Mongoloid and Europeoid types. Pure Europeoid images are seen in the stone sculptures of Tuva, Altai and Mongolia and in the masks found in the Middle Yenisei and Khakassia. Kiselev states in his The Ancient History of South Siberia (p.450 and below): "The finds on the Yenisei of the 3rd-2nd centuries B.C. are already close to the Sarmatian models. Among the masks found in the Yeniseian burial sites, there are faces with weakly expressed cheek-bones, with rather thick lips, directly-set eyes, protruding chins, delicate, long, aquiline noses (straight and slightly snubbed noses are also found there). Thus, the population of the Middle Yenisei, during the studied period (Tagarian) looked highly homogeneous--Europeoid... Near Abakan (Khakassia), bronze mask-like handles were found preserving manifestly Europeoid features, especially emphasized by the shape of the high nose. Here we see those Europeoid men, who prevailed in South Siberia from ancient times and almost up to the beginning of the new era." It remains to specify that the time of the Europeoid-Caucasoid newcomers appearing in South Siberia and in the Far East could not be more ancient than the 6th cent. B.C. (taking into account the time of the fall of Assyria at the end of the 7th cent. B.C. and the movement of the Hebrews and Scythians from the Middle East to the North). This we compare to Kiselev's description of the Siberian masks with the images of the ancient Hebrews on the bas-reliefs in the Egyptian temples in Dayr al-Bahari and Karnak (from the time of Solomon and his son, Rehoboam, 10th-9th centuries B.C.; cf. an example of the Karnak bas-reliefs, fig.3).

In the 1960's, the academician, A.P.Okladnikov, presented a hypothesis, based on his archaeological research, regarding the

extinct Europeoid people who had been settled in the Altai and South Siberia during the 5th-3rd centuries B.C. This people knew cattle breeding, had a highly developed plough agriculture, knew metallurgy and followed a religion new to that region. Their foreign religious practice can be confirmed by their atypical custom of burial without any accompanying items in the grave and by rock images of altars, stone fish, equi-radial crosses (apparently stylized sun and star images) and images of thick-haired priests in long robes.

20

Now about the language of the people that disappeared in Siberia--archaeology could not reveal it. Above we have seen examples of Hebraisms in Japanese; this in itself should be enough to determine the language of those mysterious ancient settlers, residing between the South Russian steppes, the North Slavic forests and the coasts of the Pacific Ocean. Traces of the Semitic (Hebrew and Aramaic) influence on the languages of Northern Asia can be found, but a further review of some data from the Altaic languages is in order before turkologists, sinologists and Hebraists/Semitologists can restore the whole picture. There will be some difficulties in distinguishing between the Hebraisms and Arabisms while working on the Turkic languages of Central Asia, the Caucasus, Asia Minor and on the language of the Tatars, since some of the speakers of these languages had been under Arab dominion and others had adopted Islam, borrowing terms from the Qur'an. Researchers should, therefore, concentrate their efforts on those languages whose peoples had not been under Muslim-Arab influence.

Below are some examples from the Mongolian lexicon:

ah 'brother'; *ahe* 'my brother'--from Heb. אח/*ah* 'brother'; אחי/*ahi* 'my brother'.

buha; Manch. *buha, buhu* 'beast, deer', *buka* 'ram'; Alt. *buga,*

buka 'bull' (cf. Slav. *bugay, byk* 'bull')--from Heb. בקר/*baqar* 'cattle'.

er myuge 'long, rough country cloth'; Tat. *ermek* 'camel wool clothing'; Kazakh and Chagat. *ermek* 'textile from camel wool'; Turk. *er* 'to weave'.--from Heb.ארג/*arag* 'to weave'; אריג/*arig* 'textile cloth, woven cloth'; אורג/*oreg* 'weaver'; cf. Rus. *armyak* 'men's upper.garment'.

kagan (Mong., Old Turk., Alt., Uigur, Chagat.) 'emperor, king'--from Heb. כהן/*kohen* 'priest, member of highest caste, aristocrat'; כהן/*kihhen* 'to serve as a priest, hold a high office'; **kehunah** 'high post, aristocratic position, priesthood'. In Samuel (II, 8:18), we read that the sons of David were his כהנים/*kohanim*, i.e. that they held high posts; they could not have been priests, because only men from the tribe of Levi were allowed to serve as priests, and David came from the tribe of Judah. The Heb. **kohen** transformed into *han* in the Altaian languages, due to the spirated ה/*h* sound (cf. Ukr. /*g*/). On the one hand, in some cases, this resulted in a hard pronunciation of this consonant (such as in the usage *kagan* in Mong., Turk., and Rus.; even the Jews developed family names such as Kagan, Kogan, Kaganov, Kaganskiy, Kaganovich, etc.). On the other hand, the complete weakening of this sound led to its transformation into a vowel (eastern Jews pronounce this term as **ko'en**). The Mongols' transformation followed the scheme: *kogen-kagan-kaan-kan-han*. As to the semantic transformation, 'a high post' can easily become 'the highest post' during interlingual borrowing.

kara 'black'--from Heb. שחור/*shahor* 'black', minus the first syllable, that was lost, perhaps, because it was thought to be the Heb. prefix **she** ('that').

katun 'woman'—from Heb. חתן/*hitten* 'to be wedded'; חתונה/*hatunah* 'wedding'; cf. Karakalpak *katyny* 'he got married'.

tavar 'property, cattle, goods' (the same in Kalmyk, Uigur, Chagat., Turk., Balkar and in the Slavic--Old. Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak., and Pol.)--from Heb. דבר/*davar* 'matter, thing, object, subject'; דובר/*dover*

'pasture, meadow'.

tyoru 'management, government; state system'; Turk. 'law, custom'—from Heb. תורה/*Torah* 'Bible, Pentateuch, law, doctrine, dogma, theory'.

hoh 'dark blue'--from Heb. כחול/*kahol* 'dark blue', without the final sounds.

hoshurin 'prohibitions'--from Heb. האסורין/*ha-issurin* 'the prohibitions'; the Aramaic plural suffix **-in** was also used in Hebrew and could have passed into Mongolian; the initial *h*-comes from the Hebrew definite article **ha-**.

hudag 'a well'--from Heb. חטט/*hatat* 'to dig, peck, pick'; **hittut** 'digging, rummaging. pecking'; **huttat** 'dug up, pecked out'.

tsaga 'white'--from Heb. צח/*tsah* 'pure, white, light'.

tsel 'dark, deep', e.g. *tsel hoh* 'dark-blue'--from Heb. צל/*tsel* 'shadow'.

Examples from the Yakut vocabulary:

Algis 'prayer to God, invocation, entreaty, request'--from Heb. אלהים/*elohim* 'God, Godhead, deity'; אל/*el* 'god'; אלה/*elah* 'goddess'; אלל/*allel* 'to worship'; אלוהי/*elohi* 'Godly, god-like, divine'; אלוהות/*elohut* 'divinity'.

alp, aluf 'chief'--from Heb. אלוף/*aluf* 'chief, head (of family, tribe, etc.), champion, leader, master, general', etc.

arigi 'wine, intoxicating beverage'; Turk., Mong. *argi*--from Hebrew ערק/*`araq* 'strong wine'.

bolot 'weapon, bronze sword', etc.; common Turk. *bulat* 'iron, steel'--from Heb. בלט/*balat* 'to be salient, prominent, projecting, blatant'; בלוט/*balut* 'acorn'; בלוטה/*balutah* 'gland, something dark, round and protruding'. The semantic connection is due to the fact that natural iron ore is found in the form of globular nuggets or nodules. Eng. bullet 'acorn, nut, shot, ball' is also related. The similar Slavic terms *zhelezo* 'iron' and *zheleza* 'gland' are clearly not coincidental and support the above, coming from the Heb. לוז/*luz* 'hazel nut; gland', with the Hebrew prefix **ze-** 'this'. Cf.

Slav. *boloto* 'marsh', perhaps named for the buddling gases discharged, is also related to Heb. פלט/*palat* 'to discharge, emit, throw out'. Note also Slav. *luzha, kalyuzha* 'puddle, bog', the latter having been borrowed with the Heb. prefix **ha-** or **ke-**; and Slav. *glaz* 'eye' is also related.

dalay, Turk. *taluy*, Mong. *dalay* 'sea, large body of water, deep waters; fathomless pit'--from Heb. דלאי/*dallay* 'water-drawer'; דלה/*dalah* 'to draw (water, data, etc.)'; דלוי/*dilluy* 'drawing of...'; דלי/*deli* 'pail, bucket, waterskin, leather bag'.

duogalaak, Turk. *tuglik* 'bannered'--from Heb. דגל/*degel* 'flag, banner, standard'; דגל/*dagal, digel* 'to hoist the flag, raise the banner'; **dugal** 'hoisted, presented'.

irgio 'to organize, put in order, decorate the home, prepare for a holiday, etc.'--from Heb. ערך/*`arakh* 'to prepare, organize, arrange, set up everything for...'; i.e. שולחן ערוך/*shulhan `arukh* 'a set table'; ערך/*`erekh* 'fixed order, established value, significance', etc. *is* 'needlework, fancy-work'--from Heb. עשה/*`asah* 'to make, produce, create' and עסק/*`asaq* 'to engage in, pursue'; **`isqi** 'commercial, business-related'; **`eseq** 'business, pursuit'.

kadii 'to mow, reap'; *kotuur*, Buryat. *kadur* 'scythe'--from Heb. קצר/*qatsar* 'to mow, reap, harvest'; קציר/*qatsir* 'reaping, mowing, harvest-time; **qatsur** 'mown, harvested'; cf. Slav. *kosa* 'scythe' and *kosit'* 'to reap'.

kalym 'bride-price'--from Heb. כלה/*kallah* 'bride'.

kar, haar 'snow'--from Heb. קר/*qar* 'cold'; קרח/*qerah* 'ice'.

kahaa 'shed'--from Heb. סככה/*sekhakhah* 'shed, lean-to, awning'.

kitiya 'wooden cup'--from Heb. חתך/*hatakh* 'to cut'; cf. Heb. כוס/*kos* 'cup, glass'.

kuus 'force'--from Heb. כח/*ko'ah* 'force'.

nogor 'servant, retainer'--from Heb. נער/*na`ar* 'youth, young man, servant, retainer'; נערה/*na`arah* 'young woman, maid, lady-in-waiting'; **no`ar** 'youth, young people'; Chagat. *nogar* 'friend, servant, soldier'; Old Mong. *nuker* 'vassal, companion-in-arms; the members and guests of a household during peacetime'.

otor 'pasture'--from Heb. עדר/*`eder* 'herd'.

sagil 'fox'--from Heb. שועל/*shu`al* 'fox'.

suol 'way, road'--from Heb. שביל/*shvil* 'path, way, road'.

taba 'deer'--from Heb. צבי/*tsvi* 'deer'.

timir 'iron'--from Heb. תמר/*tamar* 'date' (the fruit). See *bolot* above.

chikir 'rinse, rinsing (from intoxicating beverages)'; Turk. *chagir, chakir* 'wine, vodka'; South Rus. *chihir'* 'strong red wine' --from Heb. שכר/*shekhar* 'intoxicating drink, beer'; **shikker** 'to make drunk, intoxicate'; **shikkor** 'a drunk'.

han 'great, significant, noble' (an epithet for the powerful gods and heroes of sagas and myths). See *kagan* in the Mongolian lexicon above.

horon 'ovoid clay vessel'--from Heb. קרן/*qeren* 'horn, horn-shaped vessel'. Cf. Eng. cornet, cornucopia, and horn.

shakir 'servant, body-guard'--from Heb. שכיר/*sakhir* 'employee, hired-hand, worker'; **shomer sakhir** 'paid guard'; **sakhar** 'to employ, hire, rent'.

Examples from the Khakassian vocabulary:

aba 'father'--from Heb./Aram. אבא/*abba* 'father'.

agas, agys 'tree'--from Heb. עץ/*`ets* 'tree'.

kizhi 'man'--from Heb. האיש/*ha-ish* 'the man'.

honim 'my life' (in Kachin dialect)--from Heb. חיים/*hayyim* 'life'.

kus 'force' (*kosh* in Kyzyl dialect, *kush* in Shork dialect)--from Heb. כח/*ko'ah* 'force', like Yakut *kuus* above.

hutuh 'well'--from Heb. חטט/*hittet* 'to dig, pick'; cf. Mong. *hudag* above.

chaygy 'summer'--from Heb. קיץ/*qayits* 'summer' in reverse.

Examples from the Chulymian vocabulary:

agats 'tree' (Kazakh. *agach*; Azerb. *agazh, agash*; Gagauz. *aach*, etc.)--from Heb. עץ/*`ets* 'tree'; also cf. Khakass. *Agas*

above.

kuts 'force'--from Heb. כח/*ko'ah* 'force'; cf. Yakut *kuus* and Khakass. *kus* above.

yay, chay 'summer'--from Heb. קיץ/*qayits* 'summer. Cf. Khakass. *chaygy* above.

tsyk 'to go out'--from Heb. יצא/*yatsa* 'to go out'; **tse!** 'Leave!, Go!'.

Examples from the Altaian vocabulary:

alup 'hero, giant, great or powerful person'--from Heb. אלוף/*aluf*. Cf. Yakut. *alp, aluf* above.

buga, buka 'bull'--from Heb. בקר/*baqar* 'cattle'; see Mong. *buha* above.

kadyn 'woman'--from Heb. חתן/*hitten* 'to marry'; see Mong. *katun* above.

kara 'black'--from Heb. שחור/*shahor* 'black'; see Mong. *kara* above.

kalta 'tobacco-pouch'--from Heb. קלט/*qalat* 'to secure, absorb, take in, offer refuge to'; קלט/*qelet* 'fruit basket; depot, repository'.

kizhi 'man'--from Heb. איש/*ish* 'man'; see Khakass. *kizhi* above.

kuduk 'well'--see Mong. *hudag* above.

kunnek 'shirt, chemise'--from Heb. כתונת/*kutonet* 'shirt, tunic'.

kuch 'force'--from Heb. כח/*ko'ah* 'force'; cf. all the lexicons above.

keden 'flax, canvas'; Tatar. *kiten;* Kypchak., Turk. *keten* 'flax'-from Heb. כיתן, כותנה/*kitan, kutnah* 'flax, cotton'; also related to *kunnek* above.

molot, molat; South Alt. *bolot* 'iron, steel'; common Turk. and Slav. *bulat* 'iron, steel'--from Heb. בלט/*balat*, with labial interchange *m/b*, and as explained above for Yakut. *bolot*.

pizhi; South Alt. *bichi* 'to write'--from Heb. פסל/*pasal* 'to cut out, sculpt'; cf. Slav. *pisat'* 'to write'; *pishi* imper. 'Write!'.

sibis, semis 'fat'--from Heb. שמן/*shamen* 'fat'.

tura 'house, building, dwelling, town'--from Heb. טירה/*tirah*

'castle, villa, palace; settlement, settlement area'.

ura (in southern dialect *oro*) 'pit'--from Heb. חור/*hor* 'hole, pit'.

Examples from the Uigur-Ogus vocabulary:

adam, Ogus. 'man'; Turk. *adam* 'male'--from Heb. אדם/*adam* 'Adam, human-being, man, person'; also in Finno-Ugrian languages (Mord. *adam* 'man').

kadim, Uigur 'clothes'--from Heb. בגדים/*begadim* 'clothes, clothing'.

iir, yer 'land'--from Heb. ארץ/*arets, erets* 'land' and עיר/*`ir* 'city'.

kar 'snow'--from Heb. קר/*qar* 'cold'; see Yakut. *kar, haar*.

pozym 'I myself'--from Heb. בעצמי/*be`atsmi* 'myself'.

hatun, hotun 'woman'--from Heb. חתן/*hatan* 'groom'; see Mong. *katun*.

Examples from Chuvash vocabulary:

varah 'long time'; *varam* 'long'--from Heb. ארוך/*arokh* 'long'.

ker 'autumn'--from Heb. קר/*qar* 'cold'; cf. Yakut and Uigur-Ogus examples above.

sirim, sirem 'twenty'--from Heb. עשרים/*`esrim* 'twenty'.

suhal, sakal 'beard'--from Heb. זקן/*zaqan* 'beard'.

tuhur, tahar 'nine'--from Heb. תשע/*tesha`*, f. **tish`ah** 'nine'.

uyah, uyih 'moon'--from Heb. ירח/*yare'ah* 'moon'.

hyor, hir 'girl'--from Heb. בחורה/*bahurah* 'girl', having lost the first syllable and the final vowel. In borrowings from Hebrew, quite frequently the initial syllables: **ba-, be-, ha-,** and **she-** are lost in transit. It seems that the Turks and others sometimes confused them with Hebrew prepositions, articles and conjunctions and, therefore, omitted them. This may attest to a good knowledge of Hebrew auxiliary words.

hur 'goose'--from Heb. עגור /*`agur* 'crane'.

huran 'caldron'--from Heb. יורה/*yorah* 'kettle, big boiling pot'

and קדרה/*qederah* 'caldron, big pot, copper vessel'.

Examples from the Bashkir vocabulary:

bas, bash 'to press'--from Heb. בסה/*basah* 'to trample, crush'.
uir 'land'--from Heb. ארץ/*erets* 'land'; cf. Uigur-Ogus *iir, yer* above.
kos, kes 'force'--from Heb. כח/*ko'ah*; cf. Mong., Khakass., and Alt. above.

Examples from the Volga-Bulgar vocabulary:

ayih 'moon'--from Heb. ירח/*yare'ah* 'moon'; see Chuvash *uyah* above.
zhyrim 'twenty'--from Heb. עשרים/*`esrim* 'twenty'; see Chuvash *sirim* above.
tuhur, tyhyr 'nine'--from Heb. תשע/*tesha`*; see Chuvash *tuhur* above.
hir 'girl'--from Heb. בחורה/*bahurah* 'girl'; see Chuvash *hyor* above.

Examples from Tatar vocabulary:

gadnen 'paradise'--from Heb. גן-עדן/*gan-`eden* 'paradise'.
gayen 'fault'--from Heb. גנאי/*genay* 'shame, disgrace, disrepute'.
gyishik 'love, passion'--from Heb. חשק/*hesheq* 'passion, desire'.
zhaheynem 'Hell'--from Heb. גיהנום/*gehinom* 'Hell'.
korban 'victim'--from Heb. קרבן/*qorban* 'sacrifice, victim'.
kushak 'sash, waist-band' (also Old Rus., Rus., Ukr. *kushak*); *kushashak* 'to put on a belt, gird ones loins'--from Heb. חשק/*hasheq* 'to gird ones loins, put on a belt or waist-band'; the passive form **hushaq** means 'girded, belted'.
mesken 'pitiful, helpless'--from Heb. מסכן/*misken* 'wretched, miserable, pitiful'.

misal 'example'--from Heb. משל/*mashal* 'example, proverb, parable'.

ofyk 'sky, horizon'--from Heb. אופק/*ofeq* 'horizon'.

ruh 'soul'--from Heb. רוח/*ru'ah* 'spirit, soul; essence'.

hava, ava 'air'--from Heb. אויר/*avir* 'air'.

hak 'right, law'--from Heb. חוק/*hoq* 'law'.

his 'feeling'--from Heb. חוש/*hush* 'feeling, sensation, perception'; **hishah** 'perception, sensitivity'.

Hoday 'God, Lord, Almighty'--from Heb. epithets for God: הוד/*hod* 'majesty' and שדי/*shadday* 'The Almighty'.

huzha 'master, owner'--from Heb. אחז/*ahaz* 'to hold, own, have a claim to'; **ahuzah** 'estate, real-estate, land-holding, lot, landed property'. Cf. Slav. *hozyain/hazyain* 'master, owner'.

Examples from the Chagatai (Old Uzbek) vocabulary:

ayla 'to do'--from Heb. עלל/*`alal* 'to do, engage in, cause to happen'; **`olel** 'to cause a mess, to do something bad'; **`alilah** 'a plot, action, deed, story-line'.

anish 'crying, groaning'; *anshash* 'to cry, groan'--from Heb. אנח/*anah* 'to groan'.

bas 'to step on, trample, press'--from Heb. בסה/*basah* 'to trample, crush'; cf. Bashkir *bas, bash*.

biltur, bildur 'to inform'--from Heb. בלדר/*baldar* 'agent, courier, emissary', probably reduced from Biblical בעל-דברים/*ba`al-devarim* 'spokesman, someone with something to present'.

bish 'ripen, mature'--from Heb. בשל/*bashal* 'to ripen'; **bishshel** 'to cause to ripen, cook, prepare'.

zaman 'time'--from Heb. זמן/*zeman* 'time'.

ish 'business, work'; *ishla* 'to do, work'--from Heb. עשה/*`asah* 'to do, act'; cf. Yakut. *is* above.

kagun 'water-melon, pumpkin, melon'; Azerb. *gavun*, Turk. *kaun, kavun*, Ukr. *kavun* 'water-melon'; Pol. *kavon*--from Heb. קו/*qav* 'line, stripe, cord' and borrowed to describe striped fruits.

kanat 'wing'--from Heb. כנף/*kanaf* 'wing'.

kar 'snow'--from Heb. קר/*qar* 'cold'; cf. Yakut. *kar, haar* above.

kedim 'clothes'--from Heb. בגדים/*begadim* 'clothing'; cf. Uigur. *kadim* above.

keil, kel 'dry measure'--from Heb. כלי/*keli* 'vessel, container;
instrument, tool'; cf. Chagat. *kelit* 'key' and Slav. *klyuch* 'key'.

kine 'concealed hostility'--from Heb. קנאה/*qina'ah* 'envy, jealousy, fanaticism'.

koshur 'to connect'--from Heb. קשר/*qashar* 'to tie, bind, connect'; **qishsher** 'to connect, relate'.

kurban 'victim' (also Kazakh., Kypchak., and Uzbek.)--from Heb. קורבן/*qorban* 'sacrifice, victim'; cf. Tatar. *korban* above.

ore 'to rise', Turk. *oru, tur* 'to stand'--from Heb. עור/*`ur, `ar* 'to wake up, arise, take action, be aroused, stir'. The cry "Hurrah!" is a resultant imperative form of this verb, following the Biblical war cry (Judges V:12): עורי עורי דבורה 'Arise, arise Deborah!'. This war cry was adopted not only by the Turks and Slavs, but also by the Germans, French and Englishmen.

orun 'light, white, gray-haired'--from Heb. אור/*or* 'light, luminary, lamp'.

piala, p'yala 'round, broad-brimmed cup without a handle'--from Heb. פילי/*peyale* 'broad, flat bowl for wine or water'.

sol 'the direction left'--from Heb. שמאל/*semol* 'left'.

sur 'to drive out, turn away'; *syurul* 'to be banished, expelled'--from Heb. סור/*sur* 'to turn aside, deviate from, send away, banish'; cf. Slav. *tsur, chur* 'Away with you!, Get thee gone!, Leave me alone!'; Rus. *churat'sya* 'to shun, avoid'; Ukr. *tsuratys'*.

tik 'to run into, stand upright'; *toku* 'to strike, bump into, drive something into'--from Heb. תקע/*taqa`* 'to run into, drive something into, plug up'; cf. Slav. *tknut'* 'to poke into'; *votknut'* 'to run into'.

tore 'law, custom'--from Heb. תורה/*Torah* 'Bible, law'; see Mongol. *tyoru* above.

chechak 'flower'--from Heb. ציץ/*tsits* 'sprout, blossom, flower'.

chikir 'wine, koumiss (horse milk)'--from Heb. שכר/*shekhar* 'intoxicating beverage, beer'; cf. Yakut. *chikir* and Slav. *siker, sikera* above.

chirag 'lamp, luminary'--from Aram. שרגא/*sheraga* 'lamp' candle'.

choban 'shepherd'--from Heb. צופה/*tsofeh* 'watchman, guard, observer'. The Slavs borrowed this term from the Turks, but formed their own term *chasovoy* 'sentry' directly from the Heb. שצופה/*she-tsofeh* 'he who watches'.

shir 'verse, song'--from Heb. שיר/*shir* 'song, poem'; **shar** 'to sing'.

There is one particularly significant thing here. N.A.Baskakov wrote in his book Vvedenie v izuchenie tyurkskih yazykov ('Introduction to the Study of the Turkic Languages', Moscow, 1969, p.84): "The common origin of the Turkic languages is expressed in the extreme closeness of their grammar systems and of their vocabularies. Only Chuvash and Yakut differ seriously from the others by their vocabulary and phonetics."

However, it is rather remarkable that, in spite of the difference from the common Turkic norms, both these distinctive languages show traces of Hebrew borrowings--just like all the other Turkic languages. This can only be explained by a very ancient contact between the common Turkic language and Hebrew, at such an early stage, when the common Turkic language had not yet become divided and long before speakers of differentiated Turkic languages began their move to the vast territories of Siberia, the Far East, Central Asia and eastern Europe. Here, one can see the direct analogy to the history of the Slavic peoples and their languages.

21

Lexical borrowing provides very significant evidence of

linguistic contact, but an immeasurably more convincing argument can be found in grammatical parallels, since the grammar of a language is the least influenced by a foreign language and cannot be as easily affected as the phonetics or the lexicon. Below are some Hebrew and Turkic phonetic and accidence correspondences.

For the Turkic languages, the following consonantal interchanges (among others) are characteristic: *b/v, z/sh, k/kh,* and *p/f.* Virtually the same interchanges are noted in Hebrew, except for the slight difference, that Hebrew has a **s/sh** interchange instead of the Turkic *z/sh* one (as immortalized in the Biblical story regarding the varied pronunciations of the Hebrew word **sibolet/shibolet** 'ear of corn, kernel of grain' by different Israelite tribes, as described in Judges XII:6). Notice that both phonemes are signified by the same grapheme **ש** (the letter **sin** or **shin**, depending on the placement of the dot above and to the right or left of the character). This is true also of other alternating Hebrew phonetic pairs--each is designated by only one grapheme: **ב=b/v**; **כ=k/kh**; and **פ=p/f**, the first phoneme in each pair (the hard sound) being indicated by the presence of a dot inside the letter. For instance, **livnot** 'to build', but **boneh** 'building'; **lekhasot** 'to cover', but **kisuy** 'covering' and 'a cover'; **lifnot** 'to turn to, address', but **poneh** 'turning towards' and **pinah** 'corner'; **derekh** 'path, way', but **darko** 'his way'. Note that these same interchanges are also characteristic of Slavic phonetics.

By the way, the phonetics of the Turkic and Slavic languages also share the same sonorous interchange--*r/l* and Baskakov (Ibid., p.155) wrote that in many Turkic languages, during the period of the Huns (3rd cent. B.C.-4th cent. A.D.), there was *r/l* interchange. This phenomenon can be traced in Slavic languages now and perhaps even earlier, in the common Slavic, as evidenced in words borrowed from the Hebrew. Some examples are:

zhrat' 'gorge, guzzle' (Old Slav., Old Rus., Rus., Ukr., Byelorus., Serbo-Croat., Sloven., Old Czech, Czech, Slovak,

Pol., Upper Lus., Lower Lus.)--from Heb. זלל/*zalal* 'to gorge'; **zolelan** 'glutton'.

rabotat' 'to work' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. לעבוד/*la-`avod* 'to work'. It is interesting that the Slav. terms *rabota* 'work' and *rab* 'slave' were not borrowed directly from Hebrew nouns, but rather from a Hebrew infinitive with the prefix **la-**. Such things happen in loan words.

ryadom 'near, next to'; *ryad* 'row, line'; *ryadno* 'thick canvas' (Old Slav., Old Rus., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. ליד/*le-yad* 'near at hand, next to, beside', lit. 'in arm's reach'. Cf. Russian expression *rukoy podat'* 'near', lit. 'to offer, hand someone something'.

blago 'blessing, boon, good' (Old Slav., Church Slav., Rus., Ukr., Bulg., Serbo-Croat., Sloven., Czech, Pol., Lower Lus.)--from Heb. ברכה /*berakhah* 'blessing, benediction, luck, gift'. Slavic *brak* 'marriage' (Old Slav., Rus., Ukr., Bulg., Serbo-Croat.) is also from here.

pechal' 'grief, sorrow' (Old Slav., Old Rus., Rus., Ukr., Byelorus., Bulg., Sloven.)--from Heb. צער/*tsa`ar* 'sorrow, grief, sadness, trouble'; **be-tsa`ar** 'in a state of grief'. Cf. Eng. sorrow, sorry and Germ. Sorge 'anxiety, trouble'.

rod 'family, kin', *rodit'* 'to give birth', *rody* 'childbirth', *rozhdeniye* 'birth', *rodina* 'homeland', *narod* 'people', and so on (Old Slav., Old Rus., Rus., Ukr., Byelorus., Bulg., Serbo-Croat., Sloven., Czech, Slovak, Pol., Upper Lus., Lower Lus.)--from Heb. ללדת/*la-ledet* 'to give birth', לידה/*ledah* 'birth', **yeled** 'child', **yelud ishah** 'human, mortal', lit. 'born of a woman'. Slavic *lyudi* 'men, people'; *kaleda, kolyada* 'sun-birth holiday'; and Germ. Leute 'men, people' also come from here. The Hebrew term נולד/*nolad* 'born' precedes the Slavic *narod* 'people', just as the Heb. מולד/*molad* 'birth of the new moon' is followed by Slav. *molodoy* 'young' and *molodost'* 'youth'.

In the light of the pairs above: *blago/brak* and ly*udi/rod*, one can see that some semantic roots have been preserved in the

Slavic lexicon with alternating sonorous phonemes--sometimes *l*, sometimes *r*.

Now let us return to Hebrew-Turkic grammatical parallels. Baskakov (Ibid., p.85-89), while observing the typological features of common Turkic phonetics, noted a special root structure having a closed syllable composed of 3 phonemes (an initial consonant, a middle vowel, and a final consonant). Turkic roots consisting of one, two or four phonemes are exceptions, either simplified from the tri-literal root or having lost either initial, final or both consonants, or having become more complex by the additions of affixes or having been borrowed from foreign languages. Note that both Hebrew and Georgian have a tri-literal root structure, however, consisting of 3 consonants. Such a difference can appear as a result of the long, independent development of the Turkic languages, after having lost its ancient linguistic ties. It is quite possible that in ancient times Turkic roots also consisted of 3 consonants, but this was preserved as a rule requiring that roots must have 3 phonemes. This supposition has some basis. Baskakov (Ibid., p.90) wrote that the structure of the modern Turkish word: "...allows us to partly restore the former typology of Turkic languages, which had, apparently, a grammar structure with an analytical, isolating character..." At this point, notice that Hebrew language has a clearly expressed, analytical grammar structure, in which the functions of the cases and affixes are basically carried out by prepositions.

Baskakov goes further saying: " The problem of stress in Turkic languages is closely related to word structure. In earlier stages of the development of the Turkic languages, when the analytical, isolating structure of these languages was expressed to a greater degree,[53] the first syllable was stressed (i.e., the first morpheme of the root). With the reduction of the semantic significance of the postpositioned elements and with the loss of phonetic coloring in their vocalization, this stress was transferred to the consequent syllable. In modern languages, most of the words (of their word-building and word-changing

models) have a fixed, strong stress on the last syllable." Note now that, as a rule, the stressed syllable in Hebrew is the last one and that the penultimate syllables are more rarely stressed.

There is a small discrepancy in the quotation above that must be addressed. If in ancient times the analytical structure of the Turkic languages was expressed to a greater degree, then the bulk of significant words must have been pure roots and closed syllables (consonant-vowel-consonant), i.e. most of the vocabulary must have consisted of single-syllable words. If this were true, how then could one speak of a 'first' or 'last' stressed syllable? And if the words were becoming more complex, with the roots gaining postpositional elements, why would the stress shift to the end, to the non-root, less significant final, suffixal syllable? Clearly what we are witnessing here is not the growing complexity of Turkic words, but rather their primary simplification, as they shifted from their initial, Hebrew-like, tri-consonantal roots, i.e. each root had at least 2 syllables with the second syllable usually being stressed. Though this is merely a supposition, there are several specific points to support this. In particular, Hebrew has a rule transferring the stress to pronominal suffixes. For example, **נפש/*nefesh*** 'soul' (with the stress on the first syllable) vs. **נפשי/*nafshi*** 'my soul' (with the stress on the second syllable); **בית/*bayit*** 'house' (with the stress on the first syllable) vs. **ביתך/*betkha*** 'your home' (with the stress on the second syllable). Here, perhaps we can discover the reason for this transference of word stress--it emphasizes ownership.

One more supposition. Baskakov noted in his same work (Ibid., p.106): "All the roots of significant words in Turkic languages (with only very rare exceptions, involving mainly pronouns) coincide with zero forms of nouns and adjectives in the basic case and with verbs in the imperative mood, 2nd person." Here we are particularly interested in what Baskakov said about the verbs. If the imperative forms are the main forms of the verbs, which represent each verb, this means that Turkic grammar reflects a certain most ancient linguistic rule, directly

indicating the very primordial form by which verbs originally came into human speech--as declarations or commands. The very beginning of human speech evolved from man's need to make requests, give orders, to do something or not to do so.

The basic, representative form of Hebrew verbs is the 3rd pers. m. sing. past and this rule, like many other rules in Hebrew grammar, was established rather late. This is somewhat abstract and cannot be deduced from the ancient texts. What has been preserved for the most part is belles-lettres, historical writings and publicistic works, but, as Spinoza justly complained, neither dictionaries, nor grammar, nor rhetoric were saved. Therefore, we cannot rule out the possibility that the ancient Hebrew verb may have been represented by the same imperative form as in the Turkic languages, and that the latter may have borrowed this linguistic practice from the Hebrew, while borrowing so many other things.

The following data from Hebrew grammar support the above supposition. The most crucial part of speech in Hebrew is the verb. Hebrew verbal stems (roots) are quite developed and provide the main basis for word-building for all parts of Hebrew speech. Yet it is most interesting to note that in Hebrew the first infinitive (called 'absolute', 'genuine' or 'abstract' infinitive) is rarely used in speech, but can be found in Biblical texts in use as an imperative, i.e. the Biblical Hebrew imperative (masc. sing.) was also an infinitive which represented the verb. Note that the similar, Turkic use of the 2nd pers. sing. in the imperative mood (as the initial form) parallels the ancient Hebrew form, also representing the verb and indicating the primordial origin of verbs in general.

In the Turkic languages, as well as in Hebrew, the same word-stems or roots can be verbal or nominal, with the addition of different suffixes. For example: Turk. *ish* 'business, work' can become *ishle* 'to do, to work'; *tash* 'stone' becomes *tashla* 'to throw'. Here, the affix *–la/-le* derives a verbal form from a noun. Baskakov (Ibid., p.90) noted regarding this affix that it is "a rudiment of a word that was once independent, the link with

which can no longer be restored". Is this really so? In Hebrew, **l-** (**la-**, **le-**, and **li-**) is a prepositional prefix of the concrete infinitive (or the name of an action). Being a sign of the infinitive is only one of its functions. Its literal meaning here is 'in order to, for'. Its presence in a word can signal the transformation of a noun into a verb (i.e. into an infinitive). For example, in Hebrew אבן/*even* 'stone' can become the verb לאבן/*le-aben* 'to petrify, transform to stone' and להתאבן/*le-hit'aben* 'to become petrified, harden into stone"; עבודה/*`avodah* 'work' becomes לעבוד/*la-`avod* 'to work'. There is, however, one fact that would seem to mar our case for Hebrew-Turkic borrowing in linguistic word-building. For some reason, the Turks shifted this Hebrew prepositional suffix into postposition, taking it from word-initial to word-final position. But this seeming contradiction can be eliminated in light of the fact that Turkish accidence prefers postpositions, rather than prepositions altogether, so that this Hebrew prefix that had influenced the Turkic ancestral language was displaced to postposition and then became a postpositional suffix.

The above case of the Turkic borrowing of Hebrew word-building elements and its consequent alteration to conform to Turkic conventions is not singular. For instance, in Karakalpak language, the noun *tarak* 'comb' derives from the verbal root *tara* with the conversion suffix *-k*, which, obviously, originates from the Hebrew article ה-/*ha* put in postposition. Let us add that in Hebrew the addition of the article **ha-** to the verbal root transforms it into a substantive. Thus, Heb. סדר/*sadar, sidder* 'to arrange, organize, put into order' becomes הסדרה/הסדר/*hasdarah, hesder* 'arrangement, order, regularization'. We can be certain that the Turks borrowed the Hebrew article **ha-**, because it appears in the Turkic both as a suffix and as a prefix, e.g. common Turk. *kishi* 'man', Khakass. *kizhi*, Kumyk. *gishi* are all derivatives of Heb. האיש/*ha-ish* 'the man, male, person'.

The Hebrew prefix **t-**, used for the verbal 2nd pers. future tense and in the imperative mood, also postpositioned in Turkic

words. For example, in Heb. תלמד/תלמדי/*tilmad, tilmedi* means 'you (sing.) will learn' and also the imperative 'Study!' In theTurkic word *okut,* the *-t* is the postpositioned affix signifying the 2nd person, singular, adjoined not even to a verbal stem, but to the substantive stem. The Turk. word *okut* means 'make someone study!'.

Another case of Hebrew-Turkic coincident grammatical forms is also found in Baskakov (Ibid., p.224), who writes that in the Oguz group of Turkic languages (including Oguz, Turkmen, Truhmen, Pecheneg, Uz, Gagauz, Old Seljuk, Old Azerbaijan, Azerbaijan, Old Osman and Turkish) the phonetically reduced formant of the directing case, positioned after a consonant, is characteristic. He gives the following example: Turk. *adama* 'towards a man' is derived from *adam* 'man'. First of all, the word אדם/*adam* 'Adam, man' is in Hebrew. Secondly, the Turkic form of the directing case coincides completely with the Hebrew one (which is very ancient and appears frequently in Biblical texts). For instance, Heb. מצרים/*mitsrayim* 'Egypt' yields מצרימה/*mitsraymah* 'to Egypt'; דרום/*darom* 'South' yields דרומה/*daromah* 'southward', etc. And lastly, since we have seen that there are identical Hebrew and Turkic affixes (sharing the same phonetics and semantics), there is no basis for considering the directing case to be a reduced Turkic form, but rather recognizing that it was borrowed from the Hebrew as is. Therefore, seeking earlier Turkic forms, fuller forms, is futile.

Thus even the shortest review of grammatical correspondences allows for the conclusion that the Turkic languages underwent a lengthy and intense Hebrew influence at a very early period. In general, grammatical correspondences, even more so than lexical and phonetic similarities, may raise a question regarding the genetic relationship between the languages and the possibility of their common origin. However, in our specific case, we preclude this possibility due to their distinctly different grammar structures. The Turkic languages are synthetic, with highly developed case systems. If the

Ugrian-Finnish languages have the best developed declension systems, then second place belongs to the Turkic languages (from amongst the Altaian family of languages). And what about Hebrew? In most cases the Semito-Hamitic languages are synthetic, though their declension systems are much less developed than in Turkic. But only the Hebrew language is analytical and lost almost all of its case system deep in antiquity, even before the Bible was compiled and recorded. All that remain are the directing case (the **-ah** suffix), the possessive or genitive suffixes **-t** and **-ei**, and the rudimentary, rare, poetic suffixes **-i** and **-o**, whose semantic value is now unknown. Only these small bits remain of the ancient Hebrew case system.

It is logical to assume that the language of the 10 'lost' Israelite tribes, who were out of touch with their native land for so long, developed in a manner different from the Hebrew of those who remained in Judaea and compiled the Biblical codex. This assumption will prove to be true. In fact, there is evidence that the Hebrew of the 10 wandering Israelite tribes neither preserved the old system of declension nor acquired a new one. As discussed above, the Bulgarian and Macedonian languages lost their case systems as a result of the secondary influence of the Hebrew. These two languages, of all the Slavic languages, seemingly underwent a period Hebrew influence twice, and, therefore, they are exceptional Slavic languages, being analytical in nature. This means that the Hebrew of those Israelites (expelled by the Assyrians) and who entered into contact with the Slavs, Turks and others, did not have a developed case system, whereas the languages of the Turks and Slavs did have. This confirms the assumption of their independent origins. Not sharing a common linguistic ancestor, they came into contact, mixed and formed new languages.

Two additional points can clearly attest to the benefit of this thesis: 1) that there are different quantities of Semitic loan words in Slavic, Germanic, Turkic and other languages (which we call 'the principle of unevenness') and 2) that, as a rule, the

abovementioned languages did not borrow the same linguistic elements (terms, rules, etc.) from the Semitic.

22

Thus, the Slavic and German lands in the West, and Japan in the East are the extremal points of Hebrew linguistic and other influences, which have left traces in the intermediate territories, in the ethnography and languages of numerous peoples from the Altaian group. Taking into account that the Slavs not only took Hebrew as a second language, but celebrated Saturday (the Slavic words *svyato, shabash* and *subbota* originating from Heb. **shabbat**, etc.) and that the Tatars adopted male circumcision in the Jewish manner, one can definately conclude that the people who settled in ancient times on the vast territories of Eastern and Central Europe and North Asia were the majority of the tribes (10) of the Hebrew people. These heathen Israelite tribes observed the Sabbath and circumcision, which were not directly connected to monotheism. Monotheism is even now only about 4000 years old, comparatively younger than the primordial customs of male circumcision, remaining from ancient patriarchal times, and of female circumcision, surviving from even more ancient matriarchal times. The observance of the Sabbath is connected to Hebrew enslavement in Egypt under the pharaohs (see Deut. V:12-15); the Israelites may or may not have known that God created the Universe in 6 days and then rested on the 7th day, but they surely remembered that their ancestors had slaved 6 days a week and had the 7th to rest.

Strange to say, but it is in the Far East that an approximate boundary of Semitic influence can be seen literally--the Great Wall of China, one of the most curious phenomena created by Mankind. Following the course of events preceeding the erection of this wall, one can see how this relates to our investigation. During the 4th-3rd centuries B.C., the Hun tribes, the northern neighbors of China, had already mastered the

production of iron (note that this was before the Chinese had done so). At the same time (and again before the Chinese), the Huns had reformed their army, rearming it after the Middle Eastern model. As early as the 4th cent. B.C., the Huns, with the advantage of their new, heavy arms, began to disturb the northern districts of China with constant raids; in order to prevent these intrusions by the Huns, Chinese leaders began to erect defensive walls on various sections of their boundaries. During the late-3rd cent. B.C., the Chinese Emperor, Chin (Tsin or Kin), who had united the previously separate Chinese principalities, decided to build connecting walls between the existing segments, thereby closing off those areas that had remained open. In doing so, he created a continuous, massive barrier of huge proportions, extremely long (ca. 6000 kilometers), and very wide (sometimes up to 6 meters) and between 8-12 meters high, with watch-towers located at equal distances along the wall. This immense construction is considered one of the 'Wonders of the World' and is certainly a monument to the titanic work and engineering genius of the Chinese people. None dispute this. But what initially caused this unusual human endeavor? In the chain of events leading to the Wall's erection, one of the most significant links was the arrival in Altai, Siberia and the Far East of a Semitic-speaking people who knew the arts of iron forging and Middle Eastern weaponry. It was the latter that brought about the rearmament of the Huns, their offensive against China, the reciprocal consolidation of the Chinese to rebuff the Huns, and so on, i.e. a rather clear connection can be traced between the events in the Middle East and the Far East.

By the end of 1993, A.Reiher had written (in the Israeli newspaper, **Yediot Aharonot**), about the Shinlong Tribe, also known as the Tribe of Menasheh's Sons, dwelling in Northeastern India, and numbering more than one million (some tens of them have already immigrated to Israel). One of the legends of this tribe tells of their arrival to China and how they were forced to participate in the building of the Great Wall. The

Chinese called them "*Lu-si*", which means '10 tribes'. So can we speak about an Israelite presence on both sides of the Great Wall at the time of its erection? This legend is not reliable enough to prove that the Israelites were among those who built it. It is clear that the Sons of Menasheh did not belong to the 10 tribes of Israel, because they maintained Jewish religious practice, while the exile 10 tribes were practicing heathens. The Sons of Menasheh would not have named themselves the '10 tribes' (considering themselves as one tribe), nor could this have been a name given to them by the Chinese, who knew nothing of the history of the Hebrew nation. Most likely, this community was so named by Christian missionaries, who detected it and converted it to Christianity (since these converts could no longer distinguish between Judaism and Christianity). So these Sons of Menasheh were not Assyrian captives, but rather Babylonian ones from the tribes of Judah and Benjamin. Not all those who had been exiled had returned from the Babylonian capitivity. Perhaps some who did not succeed in returning reached India and China in their wanderings and maybe some even participated in the building of the Great Wall of China, but this is as yet unconfirmed, merely legend.

One can only guess regarding the direct participation of the Hebrews in the Huns' raids on China, but there is no doubt that the Huns and other Old Turkic peoples were mixed with the Hebrews, their language becoming mixed with Hebrew, and, consequently, a hybrid language was brought into the captured regions of China by the Huns, enabling some Hebrew terms to infiltrate the Chinese lexicon indirectly.

Note that the period of time between the departure of the Scythians and the Hebrews from the Middle East (7th-6th centuries B.C.) and the formation of the Old Turkic nation (5th-4th centuries B.C.) is rather short--only 200-300 years. This can testify to the direct contact of the Hebrews and Proto-Turks and to the direct influence of Hebrew on proto-Turkic language. It is quite possible that the Hebrews moving eastwards had reached the Altai (the Turks' homeland) very quickly (late

7th-early 6th centuries B.C.). The brief, but intense influence of this second, Semitic, language would have been enough to create a new, mixed language. It is also not impossible that this process lasted a few centuries longer and that the Huns were still bilingual when they began their offensive on China (4th cent. B.C.).

The comparatively fast-moving Semitic wave reached not only the lands of the Slavs and Germans, but also the coasts of Japan. The 10 tribes seemed to to be undergoing a real demographic explosion. This might have occurred while they were still in Assyria, Media and Urartu (1st Chron. V:26), or later on when they were already situated in regions of the Caucasus and South Russia. In additon, this would seem to confirm Diodorus Sicilus' statement regarding the multitudes of peoples from the Middle East moved northwards by the Scythians. However, it was not a case of a number of peoples being transferred, but rather of the massiveness of the one Hebrew nation.

23

Now we turn West. The western boundaries of the spread of Semitic influence are defined according to the Semitic traces left in Germanic languages. Above, we have already provided examples from German and a few examples from English. Below are some additional English examples:

abide, abode--from Heb. בית/*bayit* 'house, home'.
acacia--from Heb. הקוץ/*ha-qots* 'the prickle, thorn'.
acute--from Heb. חד/*had* 'sharp, acute'; **hidded** 'to sharpen'.
ash--from Heb. אש/*esh* 'fire'; **deshen** 'ash'.
at--from Heb. אצל/*etsel* 'at, by'.
balsam--from Heb. בושם/*bosem* 'perfume, fragrance, scent, essence'.
baron--cf. German vocabulary and burn below.

bastard--from Heb. בסתר/*be-seter* 'secretly, in hiding'; Eng. mystery is also related to Heb. מסתור/*mistor* 'secret place, shelter' from the same root סתר/*satar* 'to hide, be hidden'. Cf. Slav. *shatyor* 'tent, marquee'.

beat--from Heb. בעט/*ba`at* 'to kick, trample underfoot, despise'; **be`itah** 'a kick'.

booty--from Heb. בזה/*bizzah* 'to loot, plunder; booty, loot'.

bore--from Heb. בור/*bor* 'pit' and באר/*be'er* 'well'.

born, birth--from Heb. ברא/*bara* 'to create, give birth to'.

breach--from Heb. פריצה/*peritsah* 'breakthrough'; פרץ/*perets* 'to break through, burst into'.

burn--from Heb. בער/*ba`ar*; ביער/*bi`er* 'to light a fire, set fire to, burn'; note Eng. fire, pyre and barons, like Slavic aristocratic titles *boyare/ognishchane, bare*, etc (originating from the Temple priests).

caldron--from Heb. קדרה/*qederah* 'caldron, large kettle, large copper vessel'.

call--from Heb. קול/*qol* 'voice, sound'.

cap--from Heb. כיפה/*kippah* 'scullcap, small cap'.

cape, cove--from Heb. כף/*kef* 'cape, cove, cliff, promontory'.

capture--from Heb. כבש/*kavash* 'to capture, conquer'.

cat--from Heb. חתול/*hatul* 'cat"

cave, cavern--from Heb. קבר/*qever* 'grave'.

cell--from Heb. כלא/*kele* 'prison'.

change--from Heb. שנה/*shanah, shinnah* 'to vary, differ, change'.

coal--from Heb. עכל/*`akhal* 'to be burnt, consumed'; cf. Rus. *ugol'* 'coal'.

come!, come on!--from Heb. קום/*qum* 'get up, rise!'.

corn, grain--from Heb. גרעין/*gar`in* 'grain, seed'.

corner, horn--from Heb. קרן/*qeren* 'corner; horn; ray'.

coin--from Heb. קנה/*qanah* 'to buy'; **qoneh** 'buyer'; **qeniyah** 'purchase'.

cold, jell--from Heb. גלד/*galad* 'to cool down, jell, freeze'.

collar--from Heb. קולר/*qolar* 'collar, neck-chain, noose'.

cotton--from Heb. כותנה/*kutnah* 'cotton, flax'.

crush--from Heb. גרס/*garas* 'to crush, crumble'.

cry--from Heb. קרא/*qara* 'to call, cry out, read, proclaim'; **qeriyah** 'recitation, reading, a cry, a call'.

cup--from Heb. קבעת/*qubba`at* 'cup, chalace, goblet'.

cut--from Heb. קטע/*qata`* 'to amputate, cut off, lop off, chop off'; **qat, qatan** 'small'; **qeta`** 'section, segment'; **qeti`ah** 'amputation; interruption; **quta`** 'cut off, interrupted'.

dumb (note the silent *b*)--from Heb. דומם/*dumam* 'silence, dumbness, speechlessly'; **dum** 'to be silent'; **domem** 'inanimate'.

echo--from Heb. הגה/*hegeh* 'sound'.

eye--from Heb. עין/*`ayin* 'eye'.

fall--from Heb. נפל/*nafal* 'to fall' (root initial **nun** */n/* is often dropped); imp. **pol** 'Fall!'.

field--from Heb. פלח/*palah* 'to plough, furrow'; Arab. **falhah** 'working the field'.

fruit--from Heb. פרות/*perot* 'fruit'.

gay, gaily, gala, gladness--from Heb. גיל/*gil* 'joy, gladness, rejoicing'.

go--from Heb. הגיע/*higi`a* 'to reach, arrive, come'; הגעה/*haga`ah* 'arrival'.

grip, grab; Ger. greifen--from Heb. גרף/*garaf* 'to rake up, clench, gather by the handfull'; **egrof** 'fist'. Cf. Slav. *grabit'* 'to plunder; *gresti, zagrebat'* 'to rake'.

hell--from Heb. שאול/*she'ol* 'Hell, Pergatory'.

herd--from Heb. העדר/*ha-`eder* 'the herd', somewhat transformed.

here--from Heb. הרי/*hare* 'here, you see before you, bear witness'.

hole--from Heb. חור/*hor* 'hole; חלל/*halal* 'space'.

hoof--from Heb. כף/*kaf* 'palm of hand, sole of foot'.

husky--from Heb. חזק/*hazaq* 'strong, firm, steady'.

kid--from Heb. גדי/*gedi* 'kid'.

knee--from Heb. כניעה/*kni`ah* 'submission, surrender, yielding'.

lad--from Heb. ילד/*yeled* 'boy'; Eng. child is probably from שילד/*she-yalad* 'who was born' (with the prefix **she-**); and lady

no doubt initially meant 'mother'.

love--from Heb. לבב/*libbev* 'to fascinate, attract'; לב/*lev* 'heart'.

mammon--from Heb. ממון/*mamon* 'money, property'.

mattock--from Heb. מעדר/*ma`ader* 'mattock, spade, hoe, pick-axe'.

meat--from Heb. מת/*met* 'dead, corpse, cadaver'.

mill--from Heb. מלל/*malal* 'to crush, pound, rub, scrape, stir'.

mint--from Heb. מנתה/*mintah* 'mint plant'; cf. Slav. *myata*.

money--from Heb. מנה/*manah* 'to count, apportion'; מנה/*maneh* 'Heb. monetary unit equal to 100 **zuzim**; Heb. **minah** 'name of coin and weight-value'.

nod, not--from Heb. נוט/*nut* 'to shake one's head, totter'.

off--from Heb. עוף/*`uf* 'to fly, flit, pass quickly'.

other--from Heb. אחר/*aher* 'other'.

pace--from Heb. פסע/*pasa`* 'to step, tread, pace, walk'.

palace--from Heb. פלטין/*palatin* 'palace'.

part; separate--from Heb. פרד/*parad* 'to separate, divide, take leave of'; related to Heb. פרט/*parat* 'to go into detail; divide finely; make change'.

pass--from Heb. פסח/*pasah* 'to pass over, skip, exclude'.

pin--from Heb. פין/*pin* 'pin, tack, tooth, lug; penis'.

private--from Heb. פרטי/*prati* 'private, individual, particular, personal'.

race--from Heb. רץ/*rats* 'to run; courier, footman, runner'; **ritsah** 'a race'.

rage--from Heb. רגז/*ragaz* 'to rage, be angry, be indignant'; **rogez** 'anger, fury'; cf. Slav. *rugat'sya* 'to swear', *rugan* 'swearing' and *rugnya* 'bad language'.

roar--from Heb. רוע/*ro`a* 'to shout for joy, cheer'; רעם/*ra`am* 'to thunder, roar'; **ro`em** 'roaring, thundering' and **ra`ash** 'noise'.

roof--from Heb. רבד/*ravad* 'to cover layer by layer, stratify' and רפד/*rapad* 'to upholster, cover, pad'; **roved** 'layer, stratum, flooring'.

Sabbath--from Heb. שבת/*shabbat* 'day of rest, seventh day, Sabbath'; cf. Yid. **shabes** and Slav. *subbota, chabus* 'Saturday'

and *shabash* 'the end of work', *shabashit'* 'to stop working, cease labor'.

sack--from Heb. שק/*saq* 'sack, bag, dry measure'.

scythe--from Heb. כסח/*kissah* 'to cut down, mow, clear', somewhat transformed; **kaso'ah** 'a scythe'.

seven--from Heb. שבע/*sheva`* 'seven'.

shield--from Heb. שלט/*shelet* 'shield; signboard'; **shalat** 'to rule, be in power'. set, sit, seat, state--from Heb. שת/*shat* 'basis, foundation'; **shat** 'to put, place'.

side--from Heb. צד/*tsad* 'side, direction'.

shark--from Heb. כריש/*karesh* 'shark', reversed when borrowed.

sire, sir--from Heb. שר/*sar* 'ruler, chief, high-official, captain, general'; שר שרים/*sar sarim* 'God, Lord of lords'; **sarar** 'to dominate, rule'; **serarah** 'domination'.

snake--from Heb. נחש/*nahash* 'snake', somewhat inverted.

sorrow--from Heb. צער/*tsa`ar* 'sorrow, sadness, grief'.

street--from Heb. שדרה/*sederah* 'avenue, boulevard', pl. **sderot** 'streets'.

that, this, the--from Heb. זה, זאת/*zeh, zot* 'this'.

them--from Heb. הם/*hem* 'them' (masc.).

trade--from Heb. טרד/*tarad* 'to disturb, expel, bother'; טרדה/*tirdah* 'trouble, care, worry, preoccupation, expulsion'.

validate, witness--from Heb. ודא/*vidde* 'to certify, witness, validate'.

vat--from Heb. עביט/*`avit* 'vessel, tub, chamber-pot' and חבית/*havit* 'cask, drum, barrel, large jar'.

veteran--from Heb. ותיק/*vatiq* 'experienced, old, veteran'.

wheat--from Heb. חיטה/*hitah* 'wheat, grain'; cf. Slav. *zhito* 'rye, barley, cereal'.

young--from Heb. יונק/*yoneq* 'baby, suckling; mammal'; Aram. ינקותא/*yanqutah* 'childhood'; cf. Slav. *yunost'* 'a youth', *yunosha* 'youth', *yunyi* 'youthful' and Ger. jung 'young', Junge 'boy, urchin, young one'; and note the Slav. diminutive suffixes: *-enko, -enok,* and *-onok* meaning 'child of, son of', e.g. *Shevchenko* means 'the shoemaker's son', *Dmitrenko, Dmitrenok*

means 'son of Dmitriy', etc.

24

Now some facts about European scripts.

With the spread of Christianity in Eastern Europe, the old alphabet (Glagolitic) was replaced by the new one (Cyrillic). In Central and Western Europe, the Latin alphabet replaced the runic one.[54] These new European alphabets (Latin and Cyrillic) originated and developed from the oldest Hebrew-Phoenician alphabet, as a result of its gradual transformations. We have shown above that *Glagolitsa* (the pre-Christian alphabet of the Slavs) also originated from the same Hebrew-Phoenician alphabet. But it was not the Phoenician path that led to the creation of the *Glagolitsa*. The Hebrew etymology of common Slavic terms concerning written language (e.g. *bukva* 'character, letter'; *kniga* 'book'; *pisat'* 'to write'; *chitat'* 'to read') shows that the Slavs had already been through a prolonged period of contact with the Hebrews; and this contact had taken place before the Slavic resettlement began (in the 6th cent. A.D.) and before the Slavs had arrived in the Balkans. The Slavs were already bilingual, knew how to read and write, and it is clear who their teachers had been. Vagueness remains only regarding the origin of the runic script.

Above, in Table VII, one can see a comparison of the Siberian (Yenisei-Orkhon) runes and Hebrew-Phoenician alphabets (without phonetic correspondences) where the graphic similarity is undeniable. The graphemes in the Yenisei-Orkhon inscriptions appear to be extremely close, if not identical, to European runes. A table (also without phonetic correspondences) already exists, composed by the English scholar, Ellis Minns, comparing European runes to the Siberian runes. So the analogy of all three alphabets (Hebrew-Phoenician, Siberian and Western European) is clearly evident in their graphemes. Time and distance produced their effects as the initial common alphabet spread

over large distances and long periods of time. This process was accompanied by the differentiation of spoken languages or dialects and also by the adaptation of the old Hebrew script to each new location and phonetic environment--inevitably leading to certain signs becoming inconsistent and even changing their meanings. For instance, certain runes are known to have between 2-5 variant readings, and some runes in the oldest texts remain undeciphered even today (see D.Diringer's The Alphabet, 1968, p.404). The existing decipherings of Yenisei-Orkhon inscriptions are not necessarily accurate, as has been said above. However, neither the difficulties in their decipherment nor variations in their reading can shake the immutable fact of their graphic closeness. So one has the right to speak about an ancient, uniform runic zone that had spread from the British Isles to Siberia and, maybe, even to Japan. Perhaps the variant readings and vague decryption of the European runes and the Siberian alphabets only supports their being remnants of a forgotten common source. Proof of linguistic unity will come with their accurate decipherment.

The broad area of the common runic zone has already been roughly outlined by S.V.Kiselev in his book *Drevnyaya istoriya Yuzhnoy Sibiri* ('The Ancient History of South Siberia', 1951, p.638). The author included in this zone the districts of the Lena River, Lake Baikal, the Sayano-Altai highland, Mongolia, North and South Siberia, the Ural-Kama Chudian district and the lands of the eastern Slavs. This is somewhat incomplete. He neglects to include the territories of all the Slavic and Germanic lands, while the graphic similarity of the alphabets supports this inclusion. This means that he did not take into account the common Hebrew-Phoenician (**`Ivri, Linona'ah, Da`ats, Ra`ats**) origin of the Siberian and West European runes. One need not look far to find a link between the Siberian and West European runes. The rather exact phonetic and graphic correspondence between the Hebrew-Phoenician alphabet and the Slavic *Glagolitsa* (a rather late alphabet) indicates that the latter had developed from some more ancient alphabet and can itself be considered the

intermediate link, the bridge between the alphabets of Siberia and Western Europe.

There are some theories regarding the origin of the European runes being either from the Greek alphabet of the 6th cent. B.C., or the Latin, or from the North Etruskan (this being considered the most probable prototype), or the Gothic, etc.[55] The details of these theories differ, but in general all may come to the idea that runes originated from the Hebrew-Phoenician alphabet, since all the supposed prototypes of the runes come from here. This is further supported by the fact that the initial direction of the writing of the runic characters was from right to left, like the Semitic script. Having added the runes from this common runic zone (in light of their graphemes), we will now address the actual etymology of the term 'rune' itself.

Existing explanations of the term 'rune' are as follows: that it is connected either to the Gothic runa 'mystery, secret' or the Ger. raunen, runen 'to whisper', because primitive peoples assigned magic powers to runes. But this can be refuted by the fact that some Baltic peoples (Karelians, Finns and Estonians) call their ancient epic songs 'runes'. Moreover, there is an exact correspondence between the Baltic concept of 'rune-songs' and the Hebrew root רנן/*ranan, rinnen* 'to sing, rejoice, glorify; utter, extract a sound', with its passive forms: **runnanti, runnanta, runnant, runnan, runnenah, runnanu, runnantem/ten, runnennu**; and רנה/*rinnah* 'singing, song, exultation, prayer'. The same is also found in the Slavic terms: Rus. *struna* 'string of a musical instrument'; *brenchat', bren'kat'* 'to strum unskillfully, extract sounds'; Ukr. *brynity* 'to make something (a song, music, voice, etc.) heard'; the common Slavic interjection is *bren'-bren'* (imitating the sounds of stringed instruments). The Slavic examples above derive from the Hebrew root either with the Heb. inf. prefix **b-** (the instrumental pronoun meaning 'by means of, using, with') or with the prefix-prounoun **zot** ('this').

As regards our understanding of the term 'rune', the most important meaning of the Heb. root רנן/*ranan, rinnen* is 'to utter sound'; i.e. 'rune' means literally 'what is heard, sounded',

because the rune was the written sign of a particular spoken sound, a grapheme representing a phoneme. Obviously, the phonetic alphabet was named 'runes' by the Semites themselves, since the term 'runes' is even more precise in conveying the concept of sound than the ancient Hebrew term אות/ot 'letter, character, sign, signal', still used today.

One can trace the path of human intellectual development through the songs and music of illiterate peoples to the invention of a phonetic alphabet by following the meanings and usages of the root **ranan, rinnen.** In the early stages of human spirituality, prayers, invocations, laws, historical epics, ballads, etc., were presented, preserved and transmitted orally, frequently in chorus, so that all might know and remember them. With the advent of music, what had previously been recited publicly came to be sung. For example, the practice of singing weekly Biblical portions and certain holiday liturgies is still practiced by religious Jews today; these sung texts include a variety of materials, most of which are not actually prayers and hymns, but rather historical records, legal texts, commandments, etc. When Mankind became literate (rather late), all that had been orally transmitted came to be fixed graphically in script.

The invention of a specifically phonetic alphabet, in which each grapheme represented a phoneme, rather than an entire concept, was one of the greatest achievements of Mankind. The credit for the invention of phonetic script goes to that person who first thought to count the number of sounds used in spoken language. They appeared to be significantly fewer in number than the quantity of known concepts. First, graphemes were designated for the consonants or syllables (later divided into consonants and vowels), creating a fixed and more precise means for reproducing and preserving thoughts. Rather than painting a rebus, whole series of pictographs, the number of characters were efficiently limited, reducing the possibility of communication errors. The above is a brief phonetic history of Mankind. Taking the Hebrew terms above into account, which directly reflect all the stages of the aforementioned process, we

can conclude then that the various peoples of Europe borrowed and preserved in their languages the same words (with slight deviations in meanings): the Baltic peoples and the Slavs mainly with musical connotations and the Germanic peoples mostly with meanings to do with script, though English string shares the common source with Slav. *struna.*

25

Some phonetic and grammatical parallels between Hebrew and Germanic languages deserve attention. In fact, the same phenomenon--reduction (short, uncertain pronunciation) of unstressed vowels occurs in Hebrew, English and German. This parallel can also be of some interest to those acquainted with Moscovian Russian pronunciation. This tendency, towards the indistinct pronunciation of unstressed vowels, was, no doubt, partly to blame for vowels initially being neglected during the creation of the Hebrew-Phoenician and other ancient scripts and ignored during the transcription of oral speech in the Hebrew and Aramaic alphabets, where there were no vowel characters, only consonant-syllables. This makes it difficult to read unvowelled Hebrew texts, which require the reader to know what vowels to fill in where. Though there are those who consider some of the Hebrew characters (graphemes) to be vowels (**א 'alef, י 'yud'**, **ע "ayin'** and variants of **ו 'vav'**), traditionally they were not so. This fallacy was corrected in the Hebreo-Aramaic alphabet adapted for Yiddish, in which the above-mentioned letters are indeed used as vowels: **alef** representing the vowels *a* or *o*; **yud** representing the vowels *i* or *y/j*; **vav** representing the vowels *u* or *o* and **ayin** for *e*.

Reduction occurs only in vowels in unstressed syllables, but there was one more reason why the Semitic alphabets remained without vowels. In Hebrew, long vowel sounds were designated by the use of the graphemes: **alef, vav, yud,** and **`ayin**, not as vowels, but as 'weak' consonants standing between the regular

consonants and the vowels. We can, perhaps, understand what sounds these weak consonants had actually represented when we study the Hebrew preserved by the Jews of Yemen--these were, apparently, deeply aspirated gutterals, that cannot be considered as vowels, but are more consistent with some type of consonant.

Now let us glance at German phonetics. Here all the vowels are voiced with aspiration. Prior to the pronunciation of a vowel at the beginning of a word or syllable, there is a mild laryngeal sound, the so-called German 'glottal stop'. German also has a reduced *e* sound. The following is an interesting quotation from Phonology by Andrew Spenser (1996, Blackwell, p.80): "In some cases we find that an onset is an obligatory constituent of a language's syllables. This is true, for instance, of Modern Standard Arabic. There are words in Arabic which behave phonologically as though they began with a vowel in certain contexts, for example when combined with certain sorts of other words. However, in other contexts, for instance, in isolation, these apparently vowel-initial words always begin with the glottal stop phoneme. A similar picture emerges from German. Although it might appear from the orthography that German has words (hence syllables) beginning in a vowel, these are always pronounced with a glottal stop. The glottal stop isn't a phoneme in German, it merely indicates the beginning of an otherwise onsetless syllable. Moreover, in Arabic and German we never find two vowels together in adjacent syllables not separated by a consonant. The conclusion is that, in these languages an onset is obligatory." It should be added that phenomena such as the glottal stop can also be observed in Czech. So English reduces unstressed vowels and German has both reduction and glottal stops. Somebody taught the ancient Europeans how to pronounce vowels in the Semitic manner.

Ancient Hebrew had both long and short vowels. This can be seen also in German and English (Germanic languages) and in French (though the influence of Latin is not excluded in this case).[56]

For some reason, there is a close connection between the

sounds *o* and *u* in English phonetics. The name of the letter O is pronounced as *o* in open syllables, e.g. no, note, etc., but when two are put side-by-side (as in boot) they are pronounced as the long sound *u*. A similar phenomenon is found in Old Slavic phonetics. In *Glagolitsa* and old *Kirillitsa*, there was a character called *OU* (or *UK*), read as *u*. We also know of vowel gradation *o-u* (e.g. *Rossia-Rus'* 'Russia'; *roushki, russkiy* 'Russian'). Compare these facts with the various readings of the Hebrew letter **vav**--as either *v, o* or *u*. We can conclude, beyond a doubt, that the Hebrew phonemes *v, o* and *u* had been interchangeable, as reflected initially in Hebrew scripts and later in the phonetics and scripts of the Slavic and the Germanic peoples.

It is possible that the letter W in European alphabets (especially the English W, with a phonetic value somewhere between that of *u* and *v*) also originates from the above phonemes associated with the Hebrew letter **vav** (that Yemenite Jews call **wow** and still commonly pronounce as *w)*. Here the Latin influence cannot be excluded; in Latin both the phonemes *u* and *v* were designated by the same grapheme , the letter V. Nevertheless, there are at least two more facts (besides the English diphthong *ou* and the representation of the phoneme *u* as *oo*) that support the priority of the Semitic influence. Firstly, Phoenician and Hebrew made contact with European languages long before the Latin (Phoenician 1000 years prior and Hebrew 500 years before; and Phoenician had influenced the formation of the Latin and ancient Greek alphabets and lexicons as well). Secondly, the German letter Fau (denoting the phoneme *f*) was, obviously, familiar to the ancient Germans as the Hebrew letter **vav**, since they preserved a mild variant of its name. The Germans bequeathed the phonetic connection between *u* and *v* to the English, who applied both those phonemes to their W grapheme. The name 'double-U' itself speaks of the doubling of the letter U (Latin V), and this name is rather late, dating from the spread of Christianity through western Europe with the ensuing spread of the Latin script. But long before this, Germanic peoples knew both the Hebrew letter **vav** and its

doubling--just as the Slavs did (see the form of the Glagolitic character *ou/ouk/uk*).

Now let us turn to grammatical parallels between Hebrew and Germanic languages. Amongst all the Germanic languages, only English and Danish resemble Hebrew, having analytical grammar structures in which cases are expressed by means of prepositions, rather than inflexions. The gradual disappearance of the inflected case system can also be traced in the Romance languages, during the formation of French, Italian and Spanish. A case system remains only in Romanian. The disappearance of cases in European languages was, obviously, a result of the German influence from the time of the Great Migration ('Volkerwanderung'). For a full millennium, starting from the 2nd cent. A.D., almost all of Europe was subjected to invasions by Germanic peoples, whose languages influenced those they conquered. Throughout this 1000 year period, Germanic tribes: Goths, Ostogoths, Westgoths, Vandals, Langobards, Franks, Angls, Saxes, Jutes, Saxons, and Normans captured European countries, settled there, mixed with the local populace, and created new states and new languages. The fact that some European languages (Scandinavian, Baltic, German, Slavic and Romanian) had preserved the case system, while others (English, Danish, French, Italian and Spanish) had not, can be explained; the languages of the conquering Germanic tribes (that had forced the other Germanic tribes out of Central Europe, southward and westward) had more developed, more stable case systems than the languages of those tribes that were expelled. Consequently, the case systems of those exiled were weakened and tended to be lost.

The Great Migration began with the Goth offensive (in the late-2nd cent. A.D.) moving southwards from the South Baltic area. Obviously, the Goths' language was possessed of a more developed and stable case system, which later became even stronger under the influence of written Latin (brought to Germany by Christian missionaries in the 8th cent. A.D.). According to Goth legend, they migrated to the southern coasts

of the Baltic Sea from Scandinavia.[57] There is no other data on this migration, but it can be confirmed by the grounded assumption that the proto-Germanic language of Central Europe, before the arrival of the Goths, had a weakened case system, while the Goth newcomers came with a much stronger one.[58]

The facts of the weakening of the proto-Germanic case system during the pre-Gothic period and the formation of modern European languages (Danish, English, French, Italian and Spanish) under Germanic influence are interesting. If modern Germanic languages (except for English and Danish) have inflected case systems, while English, Danish (Germanic languages), French, Italian and Spanish (Romance languages) do not, this means that before the Goths arrived in Central Europe, the local Germanic languages had already undergone some external influence which had weakened their case system. Judging by the Semitic lexical borrowings in German and other European lexicons, it is logical to assume that the prior influential language had been Hebrew, with its strict analytical structure and only a little remnants of declension still evident.

It was stated above that one of the exceptions to the analytical nature of Hebrew is the so-called 'directional case' in Hebrew nouns. This case appears as word-initial and/or word-final nominal affixes, e.g. צפון/*tsafon* 'North' and צפונה/*tsafonah* 'northwards'; בית/*bayit* 'house' and הביתה/*habaytah* 'homewards'. These forms may be considered to be adverbs, since they resemble 'time' adverbs, such as היום/*hayom* 'today' from יום/*yom* 'day' or הלילה/*halaylah* 'tonight' from ליל, לילה/*lel, laylah* 'night'. This corresponds almost exactly to the English rule which appends prefixes to English nouns (Hebrew ה-/*ha-* has merely altered a bit in English to become *a-* and is never used as an ending), and this principle has become even more developed in English--the prefix can affix itself not only to nouns, but also to adjectives and sometimes even to verbs, to create adverbs, prepositions and verbal adverbs. Some examples are: board - aboard; breast - abreast; gape - agape; go - ago; head - ahead; loft - aloft; long - along; loud - aloud; midst - amidst; part - apart;

side - aside. The last example is the most interesting one, since it is comparable to the Hebrew in every respect (phonetically, semanitcally and structurally)--cf. Heb. צד/*tsad* 'side' and הצידה/*hatsidah* 'aside'.

Feminine plurals in most German nouns are formed by addition of following suffixes: *-n* or *-en*, and some masculine and neuter plural nouns as well. For example: die Stunde (fem. sing.) 'the hour' - die Stunden (pl.) 'the hours'; der Student (masc. sing.) 'the student' - dei Studenten (pl.) 'the students'; das Auge (neut. sing.) 'the eye' - die Augen (pl.) 'the eyes'.

Some English plurals are also derived in this manner: brother - brethren; child - children. Compare these to some Aramaic plural forms: אצבע/*etsba`* (sing.) 'finger' - אצבען/*etsba`an* (pl.) 'fingers'; יום/*yom* (sing.) 'day' - יומין/*yomin* (pl.) 'days'; מלכא/*malka* (sing.) 'king' - מלכין/*melakhin* (pl.) 'kings'; רבן/*rabban* (sing.) 'Rabbi' - רבנן/*rabbanan* (pl.) 'Rabbis, scholars'. There is a very close correspondence between the Germanic plural suffixes *-n* and *-en* and the Aramaic plural suffixes **-n, -in, -an**. The use of Aramaic suffixes, rather than Hebrew ones in the German, can be explained by the fact that the Hebrew which influenced the Germanic languages (as well as Slavic, Turkic and others) had itself undergone a strong Aramaic influence while the Hebrews were in exile as Assyrian capitives for more than 100 years. The Hebrew lexicon included many Aramaic words that later found their way into the vocabularies of all those languages that had been influenced by the Hebrew. So, Eng. mind comes from the Assyr. **mande** 'mind'; and Eng. palm stems from Assyr. **pam** 'hand'; the Ger. pronoun man 'one, somebody' is from Aram. מאן/*man* 'Who?, What?'. The Germanic infinitive particles Ger. zu and Eng. to come from the Aram. prefixes ד-/*da-,de-,di-* 'in order to, so that'. The Germanic definite articles: Ger. der, die, das and Dan. de originate in the Aram. ד-/*da-* 'this' (whereas Eng. the exactly follows from Heb. זה/*zeh* 'this').

It is interesting to compare the English suffix -ness (Slav. *-ost'*, *-ist'*) with the Aramaic suffix ותא-/*-uta*, Assyr. suffix **-usa**, and Heb. ות-/*-ut*, e.g. Eng. healthiness, Heb. בריאות/*beri'ut*

'healthiness' and Aram. בריאותא/*beri'utha* 'healthiness'. If this seems remote, note that the corresponding Slavic suffixes: *-ost', -ist',* etc., in which the Assyr. **-usa** and the Heb. **-ut** are combined (Rus. *smelost'* 'boldness', *gotovnost'* 'readiness', etc.). It seems that the Hebrew suffix **-ut** has also become a part of English word-building, appearing as the suffix -ity, as in activity, sanctity, etc. The same phonetic interchange *t/s* can be observed in the following examples: Heb. בית/*bayit* 'house' - Assyr. ביסא/*beysa* - Yid. בית/*beys, bayis*; Heb. מת/*met* 'dead' - Assyr. מיסא/*misa* - Slav. *myaso* 'meat' - Eng. meat; and Heb. שבת/*shabbat* 'Sabbath' - Assyr. שבסא/*shabsa* - Yid. שבת/*shabes* - Rus. *shabash* 'end of work; witches' Sabbath' - Eng. Sabbath.

Aramaic verb forms in the present plural are derived with the help of the aforementioned suffix **-in**: אמרין/*amrin* 'they say'; דיירין/*dayyarin* 'tenants; they reside', etc. Perhaps the German verbal suffix -en comes from this.

In Hebrew, the formation of the name of an action (the second infinitive) requires the addition of one of the following prepositional prefixes: **b-, k-, l-** or **m-**. Without one of the aforementioned, the tri-consonantal root is a stem for both nouns and verbs. For example, שרש/*shoresh* 'root' has 4 possible second infinitive forms: בשרש/*be-sharesh*, כשרש/*ke-sharesh*, לשרש/*le-sharesh* (the most common form used in modern Hebrew) and משרש/*mi-sharesh,* all meaning 'to uproot, weed out, eradicate'; **qatan** 'little'--**bi-qeton, ki-qeton, li-qeton** or **mi-qeton** 'to become smaller, reduced, decreased'. A similar phenomenon can be seen in English, when verbs are derived from nouns and adjectives with the help of the **b-** prefix, e.g. cloud - becloud, little - belittle, etc. Not by accident, this same prefix can also be seen in German though giving some various shades of meaning to a verb, e.g. Gluck 'good fortune, happiness' - glucken 'to turn out well, be lucky' and beglucken 'to make someone happy'; Grenze 'boundary' - grenzen 'to bound, adjoin' and begrenzen 'to limit, restrict'.

In Germanic languages there is a direct analogy to the derivation of Hebrew verbs in the past tense. In German, the

imperfect (past narrative tense) in weak conjugations is derived by the addition of the dental suffix -te to the verbal stem and personal endings (except in the 1st and 3rd pers. sing.). In English, to derive the past indefinite tense of regular verbs, the dental suffix -ed is added (related to the German -te suffix above). In Hebrew, most (5 out of 9) verb forms in the past tense are derived by the addition of the dental suffix **-t** and personal endings.

The difference noted above (the absence of a dental suffix in some Hebrew past tense forms as opposed to the presence of such a suffix in all the indicated English and German forms) can be explained by the fact that the 1st and 2nd person forms are much more frequently used in spoken language. These high-frequency forms were borrowed from the Hebrew by the Germanic peoples and applied to all persons. Below is a comparison between Hebrew, English and German verbs, regarding the use of dental suffixes.

Hebrew past tense	English (past indefinite)	German (Imperfekt)
ani sha'alti	I asked	ich fragte
ata sha'alta, at sha'alt	you (sing.) asked	du fragtest
hu sha'al, hi sha'alah	he/she asked	er/sie/es fragte
anahnu sha'alnu	we asked	wir fragten
atem/aten sha'altem/ten	you (pl.) asked	ihr fragtet
hem/hen sha'alu	they asked	sie fragten

26

Now some history.

One of the furthermost reaches of Semitic influence was England. Jews appeared in England in the 11th century. After 220 years of residence there, all the Jews were banished. The Jewish Encyclopedia in Russian (St. Peterburg, 1908, in the

article: "England") claims that there were about 16,000 Jews in England at the time of their banishment, while Koestler (The Thirteenth Tribe, 1976, p.202) states that there were no more than 2,500 at that time. In any case, they were allowed to resettle in England only in 1655. It is clear that the formation of the English language occurred with no appreciable influence from Jewish newcomers--they were too few, their stay was brief and their status left much to be desired. The Jews had never been a dominant part of English society, rather just a small, oppressed minority. Besides, they could never have passed Hebrew on to Englishmen as a second language, because they themselves had stopped using it as their colloquial language long before. Meanwhile, the English lexicon contains tens (if not hundreds) of Hebraisms and Aramaisms and traces of this contact are appreciable in English phonetics, even grammar--all being striking illustrations of former bilingualism.

In late-19th century England, the theory of so-called 'Anglo-Israelism' was spread, according to which the English were descended from the 10 'lost' tribes of Israel. The appearance of this theory was preceded by the activity of the sect of the Brothers Richard (18th cent.), who claimed that the English were descendants of the Israelite tribe of Ephraim (the largest of the 10 tribes). Earlier still, in the mid-17th cent., J.Sadler, an orientalist and lawyer, published his work The Kingdom Rights, in which he compared Biblical laws and Hebrew customs with English ones and found that there was much in common between them. Note that this book was published anonymously and was the earliest known source of the Anglo-Israelite theory. The views of the adherents of Anglo-Israelism seemed to its opponents not merely erroneous, but even somewhat dangerous. The main criticism of Anglo-Israelism was regarding its basis in fantastic conjectures: the foundation of Denmark by the Hebrews from the tribe of Dan; the arrival of some Danites to the British Isles; the delivery of the stone upon which Jacob, the Patriarch, had placed his head in the desert (the same stone later incorporated into the Temple of Jerusalem), to England, where it was placed under the

throne for the King's coronation ceremony. There was also an attempt to connect the genealogy of the Irish, Scottish and English kings with the House of David, etc. But in the case of more serious issues, this criticism was weak. The ethnographic and linguistic data remains irrefutable. As for the historians, they may be ignorant of many things and may have made some accidental mistakes or been purposely misleading. The success of the criticism of Anglo-Israelism (now a half-forgotten theory) was guaranteed by the errors in historical reconstruction made by its adherents, especially concerning the direct arrival of the Danites to the British Isles. Such mistakes brought down excessive criticism of the theory. It remained unclear how the arrival of such a large, civilized people had not made the Isles populated and civilized. Why had the local populace not become better educated? Why had they not learnt crafts and immortalized their teachers' images? Why were there no traces of the newcomers appearance, customs and language? They compared this hypothetical Hebrew migration with the actual Roman invasion, which left many more significant traces in its wake.

Now we must more precisely define this Anglo-Israelite theory, to prevent any vagueness. The Semitic (Hebrew) influence on the Englishmen was far less direct than the Roman influence and not as immediate. The Hebrews came to Great Britain (as well as to the Far East) not in their usual nature. During their long travels on route to England, they had mingled, merged, and assimilated with other peoples, picking up a mixtures of other tongues, customs and various physical characteristics. Certain ancient peoples (such as the Slavs, Germans and Turks), or perhaps only certain sectors of these peoples, actually had direct contact with Semites and they would later play dominant roles in their regions. The farther away from the Middle East, the weaker the Semitic influence gradually became.

As for the British Isles, the Germanic tribes (Angls, Saxes, Jutes) who arrived there in the 5th cent. were already mixed with

Semites from long before, from when they had resided in the interior of the European continent, and so they came with mixed lexicons, customs, physical types, etc.

All those who were interested in the mysterious disappearance of the 10 'Lost' Tribes of Israel were certain that they had assimilated into other peoples, but no one knew exactly where and when, into what peoples these Israelites had been assimilated. Numerous extant legends, theories, and hypotheses cannot be validated. Only the field of comparative linguistics can provide a real answer. Linguistic borrowings from the Hebrew, according to their quantity and quality, trace not only a path of intercultural contact, but map out the precise route of the Israelite migration: beginning in the Middle East, moving northward through the Causcasus, then branching into 2 main streams--westward to the lands of the ancient Slavs and Germans and eastward to the Pacific Ocean. Judging by the presence of Hebraisms even in the languages of some native-American Indians, either the eastern coast of North America was visited by Phoenicians or, perhaps, the western coast by descendants of the Israelites, or both.

In England in 1932, Leigh Fitzgerald's book The Great Migration appeared. He referred to some old Spanish sources and to the many volumes of a work by his compatriot Viscount Kingsborough[59], Antiquities of Mexico. Fitzgeral'd argued that the homeland of the Jews and of other Semitic peoples is America, from where, he claimed, they migrated to all the other parts of the world. This theory is interesting in that it recognized the fact of Hebrew migration from the Middle East to America, though in reverse. If the direction of the migration had been as Fitzgerald claims, moving from America to the Middle East, then the greatest Semitic influence would be observed in the languages of the American Indians and the peoples of the Far East; and that influence would weaken by the time it reached the Slavic territories, the Caucasus and the Middle East itself. Besides, the Jewish physical type would then be predominantly close to the Mongoloidal type.

Thus, the Hebrews from the 10 tribes of Israel mostly assimilated and dissolved among other peoples, but they certainly did not vanish without a trace. They left not only deep traces, but an entire trail for us to follow. The traces of the ten tell us which peoples absorbed those who were lost. We have yet to discuss those of the Hebrews from these ten Israelite tribes who were not assimilated, but survived.

Notes

1) Here it is appropriate to recall some features of Slavic grammar. A.M.Selishchev (*Staroslavyanskiy yazyk*, 1951-52, II, pp.163-164) stated: "The derivation of the Slavic imperfect, that formed in the prehistoric epoch, has not corresponding forms in the other Indo-European languages...[the suffixes of the Slavic imperfect were: *-eah, -yaah, -ah*]. It is not clear how the suffixes *-eah* and *-ah* appeared." Elsewhere in his book (p.76), Selishchev also noted the vagueness of the origin of the noun suffix *-eh*. At the same time, he knew that the relationship between the nominal and pronominal formations was characteristic of Old Slavic grammar (Ibid., p.101). Such phenomena had already been discussed regarding the connection between Hebrew and Slavic grammars, but here it is necessary to emphasize the fact of the special influence of Hebrew grammar particularly on Slavic grammar and to note those borrowings unique to Slavic grammar not found in the other Indo-European languages. This is an excellent illustration of Hebrew-Slavic contact at the time and place of the Slavs' residence in Europe.
2) See *Aentsiklopedicheskiy slovar'* of Brockhaus and Efron, St. Peterburg, 1895, art. "Kupalo".
3) See Kings II, 22-23.
4) B.Spinoza (A Theologico-Political Treatise, ch.X) established that the Biblical codex did not yet exist before the time of the Maccabees (2nd cent. B.C.)
5) See N.M.Karamzin, *Istoriya gosudarstva Rossiyskogo* ('History of the Russian State'), 1988, v.III, n.272, v.Y, p.236.
6) See I.K.Gudziy, *Istoriya drevney russkoy literatury*, ('The History of Old Russian Literature'), 1950, pp.158-160.
7) See Kings II,17:5-20.
8) G.M, Barats (*Sobranie trudov po voprosu o yevreyskom aelemente v pamyatnikah drevnerusskoy pis'mennosti*, v.2); P.I.Prays ("*Donesenie g. ministru narodnogo prosveshcheniya Pragi*", *Zhurnal ministerstva narodnogo prosveshcheniya*, SPb, 1841, pt.29); I.Hainman (*Yevreyskaya diaspora i Rus'*, Jerusalem, 1983).
9) Ghosts were also called *strashila* (see N.M.Karamzin, *Istoriya gosudarstva Rossiyskogo*, v.I, p.49). In the beliefs of the Gutsuls, creatures

exist that are hostile to men, *bogyn'ky*; these creatures are tall, long-haired and pale; they attack lone travelers by night, tickle them to death or carry them off. They also kidnap little children and replace them with imps, etc. Cf. Eng. boggle 'to jump with fright' and bogy or bogie 'goblin, evil spirit, person or thing that is feared'.

10) See the Encyclopedia Judaica, Jerusalem, 1971, v.11.

11) Indeed, the Church fathers intended to transform the heathen holiday of winter solstice into Christmas. A similar fate was planned for the summer solstice holidays, the day of Ivan Kupalo, which was turned into the holiday of John, the Baptist.

12) See August Sokolowski, *Dzeje Polski ilustrowane*, 'Polish Affairs in Illustrations', 2 v., Warsaw, 1900. There are many curious things in this book: the big seal of Cracow, with a cross and 2 adjacent hexagrams(v.2, p.147); the arms of Sandomir district with nine 8-pointed stars and no crosses (v.2, p.262); the arms of the town of Kalish, with a 6-pointed star and without crosses (v.2, p.201); Tnovrotslav town's arms, with an 8-edged rosette and a 7-pointed star (v.2, p.318); and lastly, the Chenstohov Our Lady icon, with fewer crosses than 6-, 7- and 8-pointed stars in the frameworks (v.1, p.225). Notice that this icon was painted before 1387, when Poland was united with the newly Christian Lithuania, i.e. the icon was created by Poles, who still recalled their heathen symbols.

13) Ibid., v.2, p.44.

14) Ibid., v.2, p.41.

15) The same may be said about *Perun* or *Perkun*, the supreme Slavic and Baltic god of lightning. This name means 'a clap of thunder' in a number of Slavic languages (Ukr., Byelorus., Czech, Pol.), and the Russian authors Lomonosov, Derzhavin and Batyushkov used it to mean 'lightning'. This is most interesting, because the Heb. word ברק/*baraq* means 'lightning, lustre, radiance'. The masculine name **Baraq** (modern **Barak**) has been preserved in Hebrew; in Phoenician **barka** 'lightning' was also the family name of the great Carthagenian commander Hannibal.

16) The following Hebrew words share the same origin: בור/*bur* 'uncultivated, crude, illiterate'; לבור/*la-vur* 'to remain uncultivated, lie fallow, be an ignoramus'; פרא/*pere* 'wild, uncultivated, untamed, savage'.

17) It is also possible that the first element is not the indicating pronoun, but rather the Heb. fem. number שתי/*shte* 'two'.

18) See I.M.Diakonov, "*O prarodine nositeley indo-evropeyskih dialektov*" ('About the ancestral land of the bearers of Indo-European dialects'), *Vestnik drevney istorii*, nos. 3,4, 1982.

19) Judging by his words, Procopius apparently offered his own explanation for the appearance of the name, not knowing what really guided the ancient authors preceding him.

20) See V.V.Mavrodin, *Proishozhdenie russkogo naroda*, 'The Origin of the Russian People', 1978, p.45: "As for the name of the Slavs and Ants, Procopius of Caesarea apparently tried to locate some cognate term and found this word in Greek, meaning 'in dispersion, scattered'."

21) The names of the Ural Mountains and of the Valdai Hills are also of Semitic origin: the Urals (like the *Aral, Orel, Orel'ka*, etc.) are from the Heb. ערל/*'arel* 'forbidden, virginal, covered, ritually unclean, unpruned' and Valdai is from Heb. בלט/*bolet* 'protruding, raised, jutting out'.
22) I.Sergeyev, in his book Tayna geograficheskih nazvaniy ('The Secret of Geographical Names', 1963), noted that in the North of Russia there are thousands of names which include the word *gora/gory* 'mountain/s, hill/s'. Since the northern regions of Russia are no more mountainous than the other regions of Russia, why should this be the case? The northern town *Holmogory* (meaning something like 'the hills and mountains') is situated in a flat district, contrary to its name. Obviously, the rather late Slavic settlers in this district found names including the Hebrew terms קור/*qor* 'cold' and קרה/*qarah* 'frost, freezing weather'--e.g. 'Cold Sea, Cold River, Cold Hill, Cold Field', etc. These Hebrew terms were then erroneously translated in accordance with the phonetically similar Slavic terms *gora/gory* 'mountain/s'. So due to forgetfulness, mountains appeared on the plains.
23) The early Russian chronicle (for 1032 A.D.) reports the difficult expedition of Uleb of Novgorod and his companions to a strait by the name of *Zheleznyie Vorota* ('the Iron Gate') and tells that only a few of them returned. The chronicle does not include any details regarding this strait, which may have been named by seafarers prior to Uleb. But if Uleb actually discovered and named this strait, we can approximately fix the time when the Russians called straits 'gates', i.e. when they still remembered the exact meaning of the Heb. שער/*sha`ar*.
24) There is some confusion regarding the Slavic name for the month of March. It is usually explained as coming from *brezozol* 'birch ashes', due to the burning out of forest areas to clear them to be used as fields for cultivation. Certainly the forests burnt were not solely of birch trees. I propose that the birch tree was named for its flowing sap in the month of March, just as the month itself was named due to the thawing of the snow when Spring coming with abundant running waters resulting. Not by chance the preceding month was named *Suhyi* 'dry' in Slavic (because the snow does yet not thaw in February)--from the Heb. word צחה/*tsiheh* 'dry'. According to Spinoza ("Of Prophecy" in A Theologico-Political Treatise, 1951, ch.I, p. 21), the ancient Hebrews used to add the epithet 'God's' to the names of all manner of unusual things: special phenomena, inordinate objects, etc. So the Biblical verse (Genesis I:2) usually translated as: "...the spirit of the Lord (רוח אלהים) moved over the face of the waters" should be translated much more simply as: "...the strong wind blew above the waters". Spinoza claimed that much of the ancient phraseology has been forgotten and, thus, misinterpreted. Therefore, the Israeli toponyms הר אל/*har el* and בית אל/*beit el* should be translated as 'big mountain' and 'great house' consecutively, rather than the traditional translations of 'God's mountain' and 'God's house'. It is necessary to add that the aforementioned Slavic borrowings from the Hebrew offer strong testimony to the Hebrew-Slavic linguistic encounter

having occurred in the middle zone, where the snows were plentiful and melted each Spring.

25) The Slavs came to the Dnieper before the Varangians and were the first who reinterpreted and changed the old Semitic names they found.

26) The Varangians were a military-trade organization, much more powerful than the Rahdania/Radania, discussed by I.Hainman; but even they left no noticable traces in Slavic. On the contrary, they themselves switched to using Slavic and were quickly assimilated. They captured all the key points located on the way from Scandinavia to Byzantium ("*put' iz varyag v greki*") and they visited remote Slavic settlements only in order to collect tributes and take captives. So they were not colonizers, merely robber-bandits. The linguistic and other influences of the trader-Rahdanites on the Slavs were even weaker than those of the Varangians; they were scarcely diverted from their main path, were not at war, did not gather tribute, did not dominate the local peoples--they merely traded. A scant handful of merchants cannot spread their language; in fact, they learn the language of the locals to improve trade. These foreign-merchants, as well as the robber-conquerors, could not provide, establish nor preserve Semitic names for Rus', the Dnieper rapids, etc. This could only have been done by a local Semitic people.

27) Much later, partly due to the phonetic similarity and partly due to ill repute, the name of this rapid was transformed from *Neyayst'* into *Nenasytets* 'insatiable', removing it even further from its original meaning.

28) See J.Harmatta, Studies in the History and Language of the Sarmatians, Szeged, 1970, p.29,n.87.

29) See Herodotus, History, IV:117.

30) Tatishchev erroneously associated many peoples with the Sarmatians: Finno-Hungarians, Turks, and even Germans.

31) Obviously the 10 tribes of Israel would not have called themselves יהודים/*yehudim*, because they were not from the Tribe of Judah, nor adherents of Judaism, nor would others have called them so, having met them about 1000 years before they met those Jewish refugees who came to Europe.

32) Arthur Koestler's The Thirteenth Tribe, New York, 1976, pp. 215-216

33) See Part I regarding the borrowed interjections and Part II, the horsebreeding terms.

34) Fasmer (v.IV, p.132) cites Kurilovich's opinion that Slav. *tyn* belongs to a number of the oldest borrowings from the East Germanic, received before the 2nd cent. A.D. This is completely correct as far as the date is concerned, but the source of the borrowing is wrong. This term came into the East Germanic dialect from the same source that provided it to the Slavs--from the Hebrew, and it came to the Slavs (geographically) before the Germans.

35) According to archaeological data, the existence of the Scythian farmers is dated between the 6th-3rd centuries B.C. These ancient farmers were not of local origin and there is no known connection between them and the local population, who still led a Bronze-Age existence. The burial sites of the farmers differ from those of the native Scythians--the farmers' burials were

without horses and human sacrifices, also differing from the native burials in funereal catacombs.

36) This is true of the 4th cent., the time of intensive trade with Greece. But the agriculture in this region actually flourished much earlier, much more quickly--in some decades or even years. It is no coincidence that Herodotus had already (in the 5th cent.) recorded a Scythian legend about a plough, yoke, pole-axe and a cup fallen from the sky. This was evidence of a significant, successful agricultural system. Well before Herodotus' time, the Scythians had already created this legend and a cult which worshipped the heavenly plough, in addition to their popular, traditional worship of the sword.

37) Discussed in the articles of V.V.Struve: "*Fragmenty truda drevneyshego istorika S.S.S.R., sohranivshiesya u razlichnyh antichnyh istorikov*" ('The fragments of the work of the most ancient historian of the U.S.S.R. preserved in the different antique historians'), in *Issledovaniya po otechestvennomu istochnikovedeniyu* ('Researches in Science of Homeland Sources', 'Nauka', 1964); "*Drevneyshiy istorik S.S.S.R.*" ('The most ancient historian of the U.S.S.R.') in *Pamyati Krachkovskogo* ('To the Memory of Krachkovskiy', Leningrad State University, 1958) and "*Lichnost' avtora drevneyshego truda po istorii S.S.S.R.*" ('The personality of the author of the most ancient work in the history of the U.S.S.R.').

38) M.I.Rostovtzeff was the first who established this fact, having studied the archaeological finds from the last centuries B.C. See his work: *Sarmatskiye i indoskifskiye drevnosti*, ('The Sarmatian and Indo-Scythian Antiquities'), Prague, 1926.

39) Miller, Mullenhoff, Fasmer and others. For the history of this problem see J.Harmatta's Studies in the History and Language of the Sarmatians, Szeged, 1970, pp. 58-68.

40) It is thought that during the 7th cent. B.C. the center of the Scythian state was in the North Causcasus, moving later to the area of the Dnieper River.

41) Urartu became a part of the Assyrian Empire only after ca. 644-643 B.C., during the reign of King Sarduri III, and was still independent during the 100 years prior to that, when the captive-population was, undoubtedly, settled in Assyrian-dominated regions. During the years approximately between 680-670 B.C., both Assyria and Urartu were at war with some local tribes from the southern spurs of the Armenian plateau. One of these tribes or its place of residence was named **'Ishuva'**. Perhaps this **Ishuva** tribe was one of the 10 expelled Israelite tribes, since the Hebrew word ישוב/*yishuv* means 'settling, settlement'. This might mean that the banner of the comon struggle against the Assyrian Empire had already been hoisted some decades before its final demise and that the Israelite exiles were also active participants.

42) The words of Jeremiah recorded in the Book of Jeremiah were obviously not all written by him himself; the book is a compilation, judging by verses such as: "up to here, the words of Jeremiah..." and his often being mentioned in the third person. Many passages were recorded by others, contemporary or later. Severe verbal attacks on Babylon would not logically emanate from

Jeremiah, who adhered to a pro-Babylonian orientation, calling the king and the people of Judaea not to oppose Babylon.

43) This campaign was held sometime between 515-510 B.C.; the exact date is unknown.

44) Evidence remains of the period of the joint residency of the Scythians and the Middle Easterners in the Caucasus--a Scythian sword with a sheath, found in 1903 in a burial mound near the large Cossak village (*stanitsa*) Kelermesskaya in the Kuban region. This find is dated from the beginning of the 6th cent. B.C.. The swords' sheath is decorated in a combination of art styles: the early Scythian, or "bestial" style (with the image of a deer, similar to that found on the buckler from the burial mound in *stanitsa* Kostromskaya, Kuban, also from the beginning of the 6th cent. B.C.), and the Babylo-Assyrian style (with the image of a sacred tree, human figures with wings, winged bulls, lions with rams' heads, and griffins with fish-shaped wings). Such a combination of styles brought experts to the opinion that this sword was made locally, not coming from the Middle East (cf. the album *Sokrovishcha Ermitazha*, 'The Treasures of the Hermitage', edited by B.B.Piotrovskiy, Leningrad, 1969). This mixed style probably originated both as a result of the Scythians' stay in the Middle East (where they gathered impressions and utensils) and because they were accompanied to the Causcasus and the northern steppes by another people, who also brought their own style along with them to these new places.

45) According to Herodotus' data, Darius built a bridge at the uppermost point of the Danube Delta (see IV:89) and passed through all of Scythia up to its eastern neighbors (IV:122), but then returned hastily, being afraid of the destruction of that Danube bridge. According to Ctesias, Darius went deep into Scythia, marching for 15 days, but was caused to flee due to the superiority of the Scythian bowmen. And according to Strabo, Darius I had built a bridge in the middle of the Danube Delta in order to penetrate the desert of Gaete, between the Danube and the Dniester, and that he had retreated because of a shortage of drinking water (the latter detail is doubtful--V.Sh.). It is to be said that the further Darius succeeded in marching to the East, the stranger and more unintelligible it was that he retreated the long way around. It is possible that the Persian Army was exasperated by the shifting Scythian detachments, and Darius correctly decided that the situation would only get worse. Besides, he apparently had prior experience of the Caucasus being unassailable, having no doubt first tried to storm the Caucasus from the South.

46) From amongst the later sources on this matter, we know of the work of V.Abaev, entitled: *Drevneyevreyskiye aelementy v osetinskom yazyke*, 'Hebrew Elements in the Ossetic Language'. In the Israeli Russian magazine Krug, No.407, 1985, an article appeared entitled: "*Poteryannoye koleno*", 'A Lost Tribe', signed by D.Z., that dealt with Hebrew loan words in the Azerbaijan language, in particular, regarding onomastic borrowings. The cognate connection between Caucasian and Semitic languages, first revealed by Marr (who died in 1934) was undoubtedly the genuine and real reason for

his censure in 1950. At the height of Stalinist anti-Semitism, during the campaign against "cosmopolites without kith or kin", someone called Stalin's attention to Marr's seditious ideas, according to which the Jews are not "without kith or kin", but, on the contrary, related to the Caucasian peoples and even to the Georgian one from which Stalin himself derived. A mind poisoned with anti-Semitism and set on performing immediate political tasks could not accept such ideas; Stalin found the situation in the field of Soviet linguistics to be precarious. He considered it urgent to refute Marr's ideas, to defame this prominent linguist by deeming him unscientific. This was a difficult task, for to do so meant refuting the irrefutable. So Stalin, who was not a linguist, struck from another angle, presenting Marr as a "bad Marxist". Marr was contradictory in many points and could easily be criticised. In Stalin's times, a "bad Marxist" could not be considered to be a good scientist. Marr was unanimously condemned, though nobody recollected his main guilt--his theory of Caucasian-Semitic linguistic kinship--just as Stalin intended. Stalin knew perfectly well that if Marr were defamed, few would take any of his scientific theories seriously for a time, effectively blocking further research and progress in that direction.

47) These legends are mentioned by the following authors during the 18th-20th centuries: I.Gerber, Y.Reinegs, J.Chernyi, S.Vaisenberg, F.Shapiro, B.Manoakh.

48) The latest data is given in the article by D.I.Dan'shin: "*Fanagoriyskaya obshchina iudeyev*", 'The Phanagorian Jewish community', in *Vestnik drevney istorii*, no.1, 1993, pp. 59-72). In the summer of 1989, during the excavations of an ancient town at the Bay of Taman' (on the eastern coast of the Black Sea), a Greek inscription was found, reporting the existence of a Jewish community in Phanagoria in the 1st cent. A.D. This is the earliest record known so far regarding a Jewish presence in the Caucasus and the northern coast of the Black Sea. But we can establish the time of the arrival of the Judaean Jews to the Caucasus more exactly. Their arrival was marked by the spread of Jewish influence among the local populace, many of whom were, no doubt, Israelite heathens from the 10 lost tribes, who still recalled their own language and history. The further story of the assimilation of these new and renewed Jewish proselytes and the Judaean-Jewish immigrants is no less intriguing.

49) When travelling through the Caucasus, Joseph Levi Chernyi recorded a legend in the district of Darband (the western coast of the Caspian Sea) that Daghestan was part of Media, and that the Jews of Daghestan are descendants of the Israelites, who had been led away in captivity by the Assyrians. In hard times, many Jews emigrated to Bukhara and China. Others settled in the highlands of Daghestan (see J.Chernyi, **Sefer ha-masa`ot**, Saint-Peterburg, 1884, p. 585). It is interesting that those Jews who remained in the Caucasus knew where those who had left had gone. Evidently, some connections with them were preserved. This legend tells about rather late resettlement, after the process of the restoration of the Caucasian Jews to Judaism had been completed.

50) This same data was later repeated by P.Chevalier in his History of the War of the Cossacks against Poland (1663). He wrote in a footnote to the chapter entitled "The information about the Tartars of Perekop": "The Tartars believe that they are remainders of the people chosen by God..." And a bit further on: "Some assert that the name *Tartars* is incorrect and deformed, that they should be named *Tatars* or *Totars*, which means in Syrian 'the rest', and they assume that these peoples are remainders of the 10 Israelite tribes, which were brought as captives to Assyria by Salmanazar and by his predecessors, and later on they decided to separate from the heathens and to pass to the unpopulated lands, in order to give themselves up to their religious duties and to adhere to the laws which they once neglected."
51) See the article by A.Z.Singatulina "*Al'menskiy klad zolotoordynskih monet XIII v.*" ('A hoard of Golden Horde coins of the 13th cent. found in Al'mensk') in *Vestnik Moskovskogo universiteta*, no.3, 1985, pp.79-89.
52) There are also images of saddles and stirrups on the belt plates from the Siberian collection of Peter I. These plates, dated from the 4th-3rd centuries B.C., obviously show metallic stirrups (see illustrations).
53) This is a very interesting remark testifying to the similarity with Hebrew grammar structure. Evidently, at some stage, the ancient Turkic grammar structure was strongly influenced by an analytical grammar structure, but later on the prior synthetic structure prevailed again and was restored.
54) The Britisher, David Diringer, in his book The Alphabet, made note of the interesting fact that alphabets regularly followed religions during the Middle Ages. This would explain why only an insignificant number of heathen sources exist. Greek and Roman sources are exceptionally plentiful, since Christianity was unable to provide them with a new alphabet. But, even so, only a small percentage of all the classical literature actually reached us; of the hundreds of plays written by Aeschylus, Sophocles and Euripides, only tens remain. Often Christian and other neophytes would obliterate old, pre-Christian, sources, burning the libraries. Therefore, it is so difficult to find sources on the ancient migration of the Hebrews. A find, such as the Austrian legend on Hebrew governor-princes, is a rare bit of good luck.
55) In 1994, in Russia, the book *Polyn' Polovetskogo polya* ('Absinth of the Kuman Steppe') was published by Murad Adji. He stated that runic script was brought to Europe by the Huns. This idea is more bold than deep. Firstly, there is a time disrepancy; the earliest runic inscriptions are dated the 3rd cent. A.D., i.e. there may also be somewhat earlier inscriptions. But the Huns crossed the Don River only in 375 A.D., reaching Central and Western Europe by the mid-5th cent. So runic inscriptions existed in Europe before the Huns arrived. Besides, the Europeans already knew the alphabets of the Phoenicians, the Greeks, the Romans, the Etruskans and the Goths long before the Huns came. Each of the previous alphabets (and particularly the Phoenician) could have been prototype of runic script. It is hardly likely that the Europeans waited, illiterate, for enlightenment from Attila's hordes.
56) The lexicon, phonetics and grammar of French are not discussed here, because French originates from the interaction of the Gallic and Frank tribes,

the latter being Germans. French should show two strata of Semitic influence: Phoenician from the Latin and Hebrew from the German.

57) This legend was mentioned by the Goth historian, Jordanes, (6th cent. A.D.) in Getica, ch.4.

58) Note that the later migration of the Scandinavians or Normans (9th-11th centuries A.D.) left not only historical, but also linguistic, data. So, from all the Germanic languages, only Norwegian, German and Icelandic have 2 types of adjectival declension--strong (pronominal) and weak (identical to nominal declension). Suffice it to say that Iceland was mainly populated by Norwegians.

59) Viscount Kingsborough (1765-1837), a man with an unusual and tragic fate, was obsessed by the idea of searching for the 10 lost tribes of Israel. This English aristocrat spent his whole life and fortune doing research in America, especially in Mexico. His publication of vast amounts of materials he had gathered bankrupted him to the point where he was sued, convicted for his debts and died impoverished in prison.

PART THREE

THE KHAZARS

1

In Diodorus Sicilus' message about the resettlement of two peoples from the Middle East to the North, one of these peoples was called "Sauromatians" (who had come from Media and settled on the Don River), but the second people (who had come from Assyria and settled between Paphlagonia and Pontus) remained unnamed.[1] However, one correspondence enables us to establish the name of this previously unidentified people.

The Assyrian king, Sargon, had subdued Samaria in 722 B.C. and exiled most of its inhabitants. His son and successor, Sennacherib (704-681 B.C.) decided to make Nineveh his capital. Nineveh was a populous city at that time, located at the confluence of the Tigris River and one of its small, shallow tributaries, the Kozr[2]. The fate of the latter, a little known name, would be most unusual. Like many other small seasonal watercourses in the Middle East, the Kozr would dry up in the summer, and cause much trouble to the inhabitants of Nineveh during the rainy winter-season, with its high flood-waters. It was decided to deepen this watercourse and to contain the flood-waters by means of a complex system of dams and spillways. Tens of kilometers of channels were dug especially to conduct the waters from the mountain rivers to the Kozr and to regulate the flow and the water level. Within the city limits, the path of this watercourse was slightly altered and bolstered with stone blocks. The entire city grew and changed. A wall 8 kilometers long, with 15 gates, was erected around the city. According to Diodorus' report, Nineveh had walls so wide that 3 chariots could drive on it side-by-side. The streets were widened, parks were created, gardens and vineyards were planted, magnificent buildings were erected, and, in particular, a new palace for the king was constructed with systems for running water and sewage. These structures were reported to be so enormous in scale that historians were incredulous, until the archaeologists proved that these reports were not exaggerated, but true. Even the flora and fauna of the Kozr basin were altered.

In 612 B.C., the allied forces of the Babylonians, the Medes

and the Scythians took Nineveh by storm[3]. Some years later, the Assyrian Empire fell and, at that time, the hundreds of thousands of enslaved exiles, who had been taken from their native lands to build the Assyrian cities, such as Nineveh, were freed and dispersed. The descendants of the Israelite exiles did not, however, return to their homeland in the Land of Israel. The mighty, new rulers, the Babylonians, obviously prevented this. The Babylonians were realists and considered it dangerous to increase the Hebrew population within their newly acquired and restless province of Judaea and Israel.

Those Hebrews remaining in Judaea knew that their exiled brethren of the 10 Israelite tribes had left the defeated Assyria with the Scythians; therefore, the Judaean-Hebrews dubbed the Israelite-Hebrews who had gone-- אשכנז/*Ashkenaz* (Scythians). We do not know how the Israelite exiles called themselves. According to some data regarding northern toponyms, it is possible to assume that they called themselves after their native land 'Samaria', pronounced by the Medes, the Scythians and Greek historians as either 'Sarmatians' or 'Sauromatians'. This latter term was used by Diodorus Sicilus to name one of the peoples that had left with the Scythians. The second people who joined the Scythians, as previously stated, was not named by Diordorus. The Greek author, Strabo, a contemporary of Diodorus, and the later Roman historian, Ammianus Marcellinus, distinguished two kinds of 'Sauromatae'. Strabo (Geography, II.5.31) mentioned 'Sarmatians' living near the sea of Azov (Maeotic Sarmatians) and those living "between the Hyrcanian [Caspian] Sea and Pontus [the Black Sea] and up to the Caucasus and the lands of the Iberians and the Albans". About 1000 years after the fall of the Assyrian Empire and the northward departure of the Scythians, the Khazar state arose in the region between the Don and Volga rivers and the Caucasus (in the area in which Diodorus placed the Sauromatian settlement and where Strabo said that the Maeotic Sarmatians were living). Note that the name 'Khazaria' strongly resembles the Assyrian hydronym '**Kozr**'. The Russian chronicles actually called the Khazars 'Kozars' or 'Kuzrs', and Hungarian sources call these people 'Kazars' or 'Kozars'. We can say this with a high degree of reliability, taking into account the close,

long-term contacts between the Khazars, the Russians and the Hungarians.

The Jewish sources are also rather exact. Eldad ha-Dani (9th cent.) called Khazaria 'Land of the **Kozara'im**' (the last word is the plural of כוזרה/*Kozarah*). The 'Cambridge Document' provides the exact written form כזר/*Kazar*, precluding different, relevant variants. Khazaria is called כוזר/*Kozar* in the letter of Hasdai Ibn Shaprut (10th cent.). The poet, Judah Halevi (late 11th cent.-early 12th cent.) named his apologetic work on the conversion of the Khazars to Judaism הכוזרי/*ha-Kuzari* and, judging by some of his expressions (e.g. "... is known from **Kuzari** books" or "... as told in their books"), he must have actually used some Khazar sources that did not survive. And lastly, the Arab author, merchant and missionary, Ibn Hawqal (10th cent.), called Khazaria '**Kozr**' after other Arab authors. It appears that the Khazars called themselves and their country by the name of the Assyrian river, where their ancestors, the slaves, had dug the channels, built the dams, aqueducts, walls and palaces of Nineveh.

The initial meaning of the hydronym Kozr is long forgotten, but can be reconstructed rather precisely in accordance with the meanings of the following Assyrian terms: **kasaru** 'to tie, connect, concentrate, surround'; **kizru** 'a lace, knot, loop'; **kezru** 'curled, curly'; and **kizirtu** 'a spire, flourish; bundle, armful'. The following Hebrew terms correspond to the Assyrian ones: קשר/*qashar* 'to tie, bind, fasten, relate, connect'; קשר/*qesher* 'a tie, knot, loop, connection'; קשרי/*qishri* 'knotty, nodular'. It is interesting to compare the name of the Khazars used by Judah Halevi in Spain (11-12th centuries)--**Kuzari**--with the Japanese term for a 'chain'--*kusari*. It was such a 'chain' that connected both ends of the Earth. Perhaps the meaning 'loop' is the best explanation of all the above for the hydronym Kozr, since this tributary branched in two, forming a water loop, as it were, at the Tigris confluence.[4]

In Russia, the Khazars were not only called *kozary, kuzry*, but also *hvalisy*, and the Caspian Sea was known as *Hvalynskoye more* in Russian sources. So what does *hvalisy* mean? If this were a Russian word, the etymology would be simple--from Rus. *hvala* 'praise'; *hvalit'* 'to commend, praise';

hvalit'sya 'to boast'. But here the meanings are of the Hebrew word חבל/*hevel* 'rope, cord; area, region, district, territory; group, union, association'. It appears that the words חבל/*hevel* and קשר/*qesher* are semantically related, explaining their parallel use in the Russian.[5]

Perhaps the most serious confirmation of the above interpretation of ethnic names is found in the name of Rus' itself, adjoing Khazaria. The meaning of Rus' has already been explained above in regards to the message of Procopius of Caesarea about the ancient names of the Ants and Slavs--'*spores*'. This name is related to the Heb. רסס/*rasas* 'to spray, sprinkle'; **risses** 'to disperse, break to pieces, smash to smithereens'; **russas** 'dispersed, broken to pieces, smashed to bits'. Now, by comparing the names Khazars-Hvalises and Rus', it is possible to notice their direct correspondence to each other in a contrasting manner; they are antithetical, antonyms: **kesher /hevel** 'bond, connection, union, region' vs. Rus' 'dispersion, break up, *spores*'. Obviously, the Slavs that only began to move and settle in the vast territories during the 6th cent. A.D. (when Procopius was alive) were erroneously counted by him as being part of the *spores*, since he himself wrote about the antiquity of this name. The Slavs could not have been named '*spores*' even in the 5th cent., not to mention earlier times. Thus, only the Ants could have been called *spores* or Rus'.

The Danish scholar, V.Thomsen, noted with precision that the name Rus' became known to the Byzantines from the Khazars. Let us be even more precise--the Khazars gave the name Rus'. In fact, both Khazaria and Rus' are Semitic names. Somebody compared two peoples, two countries, and gave them Hebrew names, giving us access to the previously unknown history. Let us assume that Rus' was the name by which the dispersed Slavs called themselves. In such a case, those dispersed would also have left a trail of ethnic names, toponyms, hydronyms and proper names recalling Rus'. But we do not find evidence of this having been the case. Few names include the term Rus' and those that do are found in the North only after the Slavs and Varangians made contact with the Khazars (7th-9th cent. A.D.).

Originally the name Rus' was assigned to the territory of the Ants, who dwelled in the region of present-day Ukraine. From the beginning of the 7th cent., the Ants no longer appear in the sources. This might indicate that the Ants had by then assimilated into the Slavs, that the Avar invasion (late 6th cent.) had forced the Ants out of the region westward and northward to the Slavic lands. In the 7th cent., the authority of the Khazars had spread over all the territory formerly belonging to the Ants. The earliest contacts of the Khazars with the Slavs should be dated in the late 7th-early 8th centuries A.D.. By this time, the Slavs had begun to settle in the Dnieper River region. Some 100-150 years later, the first Varangian vessels appeared on the river. Neither the Slavs nor the Varangians could have named their country Rus', because this name already appears (in the 6th cent.) in the writings of the Byzantine author, Iefrem Sirin, the Syriac author, Pseudo-Zacharias, and the Gothic historian, Jordanes, who resided in southern Italy, all long before the Slavs and Varangians met in the Dnieper region. Jordanes specifically mentioned the tribe of Rosomons, in connection with events in the 4th cent. A.D. (in Romana et Getica).[6]

2

The *Annales Bertiniani* for the year 839 A.D. reports that the Greek Emperor, Theophilus, sent a delegation to the King of the Franks, Louis the Pious. Some of those on this mission called themselves '*Ross*'. These Rosses bore a letter from the Greek Emperor requesting help to return to their country. King Louis did not understand who these men were and instigated an investigation, which established that they were transient Swedes, who had been sent to Byzantium by their king ('*khakan*') and had been advised by the Byzantines to take a safer route home than that by which they had come. An analysis of the above indicates that Swedes did not call themselves '*Ross*' during the 9th cent., because if they did then surely the Franks, their overseas neighbors, would have known them by this name as well. But the Byzantines, who supplied the Rosses with the

cover-letter, could have named them so. Futhermore, these Swedes, at that time, apparently had no definite name for themselves, since they so readily accepted the name '*Ross*', just given them by the Byzantines; they even began to call their king '*khakan*', no doubt, having heard it from the Greeks. For some reason, the Greeks were certain that all those who came from the North were called '*Ross*' and that their king was the '*khakan*'.

Perhaps most importantly, the Swedes came to Byzantium via some very dangerous route (according to the Greeks) and were sent home via a safer, alternate route--via the domain of the Franks. One can assume that the dangerous route from Sweden to Byzantium was the shortest, most direct path, coinciding with the route later called by the Slavs 'the way from the Varangians to the Greeks', i.e. the Swedes came from beyond the Black Sea and, therefore, were immediately named '*Ross*'. There seems to be no other explanation, since the Varangians had also been called by this name when they attacked Byzantium about 20 years after the Swedish visit. Thus, *Ross, Ruses,* Rus', *Toros,* and *Haros* are all variants of the same name as found in Greek, Arab and Jewish sources, referring to different peoples all living north of the Black Sea or coming from that region. The Byzantine Patriarch, Photius (9th cent.), wrote in his Homiliae about the Varangians, whom he described as an unknown people from a distant land, who were named when they attacked Byzantium in 860 A.D.

The Varangians, as well as the Swedes, did not call themselves Rus'; they were called this by the other peoples of Eastern Europe and Asia Minor. For some reason, names similar to Rus' are not found among the toponyms and hydronyms of Western Europe, although it was also invaded by the Varangian-Normans. In Scandinavia (Sweden), there is a district named *Roslagen*; this place plays an important role in the Normanists' (adherents of the theory of the Varangian origin of Rus') argument. However, A.Schloezer (18th cent.) knew that this district was named only in the 13th cent., i.e. rather late[7]. It appears that not all the Swedes and not all the Varangian-Normans were called *Ross, Ruses,* Rus', etc., but only those who had crossed the East-European plain from North to

South, or more precisely, only those who reached the territory of present-day Ukraine and settled there.

Neither the Slavs nor the Scandinavians called themselves Rus' before reaching the Ukraine region, where they were becoming 'Russians'. All the newcomers from the indicated area (Slavs, Swedes and Varangians) were dubbed Rus' by the Khazarians, Arabs and Byzantines. Even the Slavs from the northern areas (e.g. Novgorod, Suzdal', Moskva) considered and called the southern areas (e.g. Kiev, Chernigov) Rus'. It appears that only the intermediate area between the northern and southern countries was actually called Rus'.

This intermediate area was the zone of contact between the newcomers from the North and the local inhabitants, from whom the newcomers learned the name of the country. These local inhabitants were the Khazars, who were occupying the lands of the Ants (Rus') from the 7th cent. The Khazars knew of the northward and westward departure of the Ants to the lands of the Slavs. They also knew about another, more ancient, dispersion of the Semitic People; therefore, they used the name Rus' for all the lands North of the Caucasus and the Black Sea and for all those coming from there.

So, the Khazars named themselves 'united, union' and called the Ants 'dispersed' or Rus'. For some reason, the Khazars especially compared themselves to the Ants, as reflected in both ethnic names (Khazar and Rus') given in Hebrew, which the Khazars themselves apparently used. But who were these Ants? There must be some significance to the frequent contraposition of the Ants and the Slavs in the sources. Above, we have presented the etymologies of some Semitic proper names belonging to the Ants. This is, of course, not enough for determining their language, but there is another significant piece of information . The name 'Ants' itself requires some explanation. In Aramaic אנתא/*anta* is the personal pronoun 'you', which would often be used by a Semitic speaker when addressing another. The name '**Anta**' might well have been given to a Semitic-speaking people by those who frequently heard the Semites using that word, not found in their own vocabulary. So this means that the Ants were also a

Semitic-speaking people[8], i.e. they were kindred of the Khazars. Obviously, the Ants were a part of the Hebrew nation, amongst those called 'Sauromatians' by Diodorus Sicilus, the portion of the Hebrews still surviving as such and not yet fully assimilated into the northern peoples, as would happen somewhat later on.[9]

3

The name of the Khazars, as well as everything connected with them, presents a problem. All that remain of the large Khazar Empire are a few documents and some contradictory information from neighboring peoples. Such uncertainty usually paves the way for all sorts of conjectures and confusion. Opinions about the Khazars varied; they were considered to be Semites (either Hebrews who survived from the 10 'lost' tribes or Moavites), or Slavs, or Ugro-Finns, or Turks. Most scholars today tend to accept the Turkic version, based on the historical fact that for about 100 years (mid-6th cent.-mid 7th cent.) Khazaria was a part of the western Turkic kaganate and, later on, the Turkic dynasty ruled in independent Khazaria. During the 19th-20th centuries, linguists began to work on the Turkic version, totally confusing the issue. First of all, in regard to the name, according to the hypothesis of the Hungarian Turkologist, J.Nemeth, the ethnic name 'Khazar' comes from the Turkish root *kaz* 'to wander, travel'. But there is a discrepancy here: the Arab historian, al-Mas`udi (10th cent.) informs us that the Turks called the Khazars '*Sabir*'[10], i.e. they were 2 different peoples. Nemeth was not confused; he found a Turkic explanation for the ethnic name *Sabir* as well--from the Turkish root *sap* 'to wander, lose the way'. Again, there is a discrepancy: the *Savar/Savir* were already known to the Greek, Ptolemy (2nd cent. A.D.), but certainly not from the Turks, who had appeared in Central Asia and on the eastern boundaries of Europe only in the 4th cent A.D. This means that when the Turks arrived at the region of the Volga River and the Caucasus, the Khazars (*Sabir, Savir, Savar*) were a local people and the Turks had no reason to call them 'tramps, nomads, wanderers, travellers' and the like. To the contrary, the locals were much more likely to call the

newcomers such things. It seems, then, that the meanings of the ethnic names 'Khazar' and *Sabir* are not what Nemeth proposed, and we should seek them outside the Turkic languages.

The data put forward by the Byzantine author, Priscus (5th cent.), after his having been to the court of the Hun King, Attila, as a member of a diplomatic mission, attests to the fact that the Khazars were the local populace. Priscus knew about the strained relations of the Huns with the Katzirs dwelling in the steppes North of the Black Sea. He based his knowledge on oral reports by Huns, which may have been inaccurate regarding both the name *Akatzir/Katzir* and the location of these people. Even the whereabouts of Attila's headquarters, where the Byzantine delegates were received, remains unknown. Judging by the hostility of the Katzirs towards the Huns, it is clear that they were local populace, not part of the Hun hordes. In fact, Byzantium sought an alliance with the Katzirs against the Huns.

Priscus tells of an interesting episode with one of Akatzir leaders named Karidach, who, because he did not receive a reward from the Byzantines, betrayed his co-conspirators to the Huns. Attila showed his gratitude to the traitor by appointing him sole ruler of the Akatzirs. Attila then invited Karidach to his court to meet with him. Karidach, wanting to avoid such a meeting, answered that it would be too hard for a mortal to behold the 'face of God', i.e. to see Attila. Attila appreciated the flattery and did not insist on the meeting. But one can raise the question: Was it not too hard for a subject to decline to meet Atilla himself? An unambiguous conclusion suggests itself: either the Akatzirs had some special status or they did not belong to the Huns at all.

In order to restrain the obstinate Akatzirs, Attila ultimately appointed his eldest son, Ellak, to be their king. Of course, he would not have done so if the Akatzirs were part of his horde; eastern rulers were not in the habit of sharing power. Ellak perished in the battle at the Nedao (a river in Pannonia) and it is unknown whether he left any successors. However, it seems that he must have, because his name endured in the name of one of the Khazar dynasties. In Khazaria, during its independence, two dynasties ruled simultaneously: the older, greatly esteemed dynasty had only anachronistic, titular power, reigning

symbolically, while the other, younger dynasty, coming from the Turkic *Ashina/Asena* Tribe had the real, practical power. This second dynasty had ruled in Khazaria from the time of the fall of the western Turkic kaganate (mid-7th cent. A.D.), folloving the 100-year Turkic dominion over Khazaria.

The Arab author, al-Istakhri (10th cent.) gave the following 3 names for the supreme rulers of Khazaria: *ilk* or *ilek*, *bek* and *kagan*. We cannot exclude the possibility that the first title *ilk/ilek* concerns Ellak's heirs, offspring from the first, ancient dynasty, which ruled in name only, formally. If this supposition is correct (that the descendants of Ellak, son of Attila, bore titles based on his name, like the Roman Caesars, named after Julius Caesar), this can support the arguments that identify the Akatzirs with the Khazars (disputed by some authors, such as Zeuss, Marquart and later by P. Golden). D.M.Dunlop (The History of the Jewish Khazars, 1954, p.7), objecting to Zeuss and Marquart, wrote: "If the Khazars had nothing to do with the Akatzirs and appeared first as an offshoot of the West Turks at the end of the 6th century, how do they come to be mentioned in the Syriac compilation of circa 569, going under the name of Zacharias Rhetor? The form Kasar/Kasir, which appears in a list of peoples belonging to the general neighborhood of the Caucasus, evidently refers to the Khazars. This would fit in well with their existence in the same region a century earlier. We have also the testimony of the so-called Geographer of Ravenna (ca. 7th cent.) that the Agaziri (Acatziri) of Jordanes are the Khazars." Now a comparison of the facts of Ellak's rule of the Akatzirs and of the *ilk/ilek* rulers of the Khazars can supplement Dunlop's arguments and confirm that the Akatzirs and the Khazars are one and the same people and that Ellak's successors were their kings.

Priscus used the term '*Akatzir/Katzir*', having heard it from the Huns, and one would think that it contradicts al-Mas`udi's message--that the Turks called the Khazars '*Sabir*'. The following is what, no doubt, occurred. The Turks came to Europe from Asia in 3 waves, and Priscus (5th cent.) knew only of the first wave, the arrival of the Huns. Al-Mas`udi (10th cent.) already knew about the second wave, from the 6th-7th centuries. The Turks, having met the Khazars on their way, also

learned how the Khazars called themselves (*Khazari, Katzir, Akatzir* and so on). The Turks used these names (perhaps during the second wave), but soon understood that the Khazars were none other than the relatives of the ancient conquerors of Siberia, who were called *Sabir*--from Heb. שמר/*Shemer* (just as Siberia got its name from Samaria, **Shomron, Samar**), and so they began to call the Khazars '*Sabir*'.

In addition, Ptolemy (2nd cent.) learned about the *Savar/Savir* not from the Turks (the Greeks came into contact with the Turks much later on), but most likely from the Persians, who obviously remembered the Hebrew captives from Samaria and their ethnic name, and also when, where and with whom they had left. Therefore, it is not strange at all that the Persians called the Khazars by almost the same name that the Turks did.

4

Attempts to establish the ethnic kinship of the Khazars by means of historical sources invariably result in the conclusion that they were Semites. Perhaps the only objection to this conclusion is made by the Byzantine historian, Theophanes (752-818), who remarked on "Turks from the East who are called Khazars". It remains unclear precisely who used the term 'Khazars' and whether Theophanes himself agreed with this. Elsewhere, in his Chronographia, he called the Khazars "a great people from Barsylia", commonly thought to be located in the area of Daghestan (in the North Caucasus), but not in the Altai (South Siberia, the homeland of the Turks).

In the lists of peoples found in the writings of Byzantine Emperor, Constantine Porphyrogenitus, and in many Arab authors (e.g. Balami, Ibn al-Muqaffah, Ibn al-Faqih, Ibn al-Asir, Ibn Rustah, Ibn Fadlan, Ibn Khordadbah, al-Istakhri), the Turks and the Khazars appear to be separate and, quite obviously, different peoples. Also in Iran, in the Persian legend, Afridun (a legendary figure) divides the land between his sons; in the portion intended for the eldest son, the Chinese, the Turks and the Khazars dwelled. According to Ibn Fadlan, al-Istakhri and Ibn Hawqal, the Khazars differed from the Turks in language

and physical type.[11] They claimed that the language of the Khazars was unlike any other language. Al-Ishtakhri and Ibn Hawqal added, nevertheless, that the languages of the Khazars and the Bulgars were similar. The Russian historian, M.I.Artamonov, noticed this data in his early work *Ocherki drevneyshey istorii Hazar* ('Sketches of the Earliest History of the Khazars', 1936) and concluded unambiguously that the Khazars were not Turks.[12] Later on, in his *Istoriya Hazar* ('The History of the Khazars', 1962) he wrote the following: "At the outset of the independent Khazari state, the Turks and Khazars were as different one from the other as they were during the period of the Khazari subordination to the Turktute kaganate. The Khazars were the local populace, whereas the Turks were the imported body-guards of the Turktute Kagan, upon whom he depended in his relations with the Khazars and other subject tribes..."[13] But if the Turks differed from the Khazars at the start of independent Khazaria, and the Turks were the small, foreign minority amongst the Khazars, then it is easy to guess who subsequently assimilated into whom--certainly it was the Turkic body-guards into the local, Khazar population, and not the contrary. A similar situation occurred somewhat later on in Rus', when Varangian squads arrived and the Ryurikovich Dynasty was founded. The Slavs of Rus' did not become Scandinavians at that time, but to the contrary, absorbed or assimilated the not so numerous newcomers. No doubt the numerous, local Khazars likewise did not become assimilated into the few Turkic newcomers.

The Arab authors give different figures for the personal army of the Kagan, ranging from 4,000-15,000. Ibn Rustah, having cited the figure of 10,000 horsemen, noted that this number included those warriors provided to the Kagan by wealthy locals as a sign of their fealty. In truth, the number of Turks in Khazaria was rather insignificant, if one considers that Khazaria was able to raise an army of some 100,000 or more when necessary. According to Arab sources, during the Arab-Khazar war (722-737), both armies together totalled between 100,000-300,000 men. The data on the strength of the Khazar army was not exaggerated much, since Khazaria appeared to be an insuperable obstacle to the Arab invasion of East Europe.

Khazaria did also help Byzantium to hold out against those same Arab hordes (the expeditionary corps sent to Byzantium sometimes numbering up to 50,000 warriors), so clearly, the entire Khazari army was even more massive and mighty. Byzantium, however, later not only repaid Khazaria for its service with marked ingratitude, but did its utmost to hasten Khazaria's destruction.

It seems that in Khazaria there actually was no blending of the Turkic foreigners into the local Khazar populace, since the Arab writers of the 10th century still differentiated them. The first condition for the merger of any peoples is the transition to one common language. And the language chosen is dictated, as a rule, by the majority. Turkic language speakers were definately not the majority in Khazaria. Therefore, a Turkic language could not have become the language of the united Khazar people. At best, a Turkic language could have been a second language, but, obviously, even this did not happen. In the well-known letter of the Khazar King, Joseph, the inhabitants of one section of the Khazar capital are listed as follows: "Israelites, Moslems, Christians and other nations speaking other languages". Judging by the final words, the aforementioned were taken as nations, not religions. Thus, the Turkic nation is not named in this letter at all, but certain princes, servants and slaves of the king are mentioned, who are, most likely, the Turkic elite and the Kagan's guards. It is interesting to notice that the king, his princes and his servants all resided in a special part of the capital--on an island. They were few in number and their absorption into the local populace was not noticed. Nevertheless, King Joseph speaks on behalf of the united Khazar people, even providing it with a somewhat mysterious genealogy, leading to the Biblical תוגרמה */Togarmah* (Genesis 10:3), considered to be the ancestor of the Turkic peoples. But this last idea is not Biblical, since the name **Togarmah** is merely mentioned in the Bible as being the end of one of the blood-lines of the Japhetic peoples. According to King Joseph, Togarmah had 10 sons and the Khazars originated from one of them--from Khazar. The names of the sons, and, accordingly, of the peoples descended from Togarmah are: *Uigur, Dursu, Avar, Hun, Basil, Tarniakh, Zagora, Bulgar and*

Sabir. Arthur Koestler, author of The Thirteenth Tribe, considered this list of Togarmah's sons "rather dubious"; he sensed some confusion here between the Biblical and Turkic traditions. For some reason, Koestler did not follow through on this train of thought. Having examined this list, he would have discovered that it contradicts the main thesis of his book--that the Khazars, and, thus, the majority of East European Jewry is of Turkic origin.

The strangeness of the list of Togarmah's sons, and, accordingly, of the Turkic ancestral peoples, is because the Bulgars are listed twice--as *Bulgar* and as *Zagora*. The compiler of this list did not know that both these names refer to the same people, but in different languages: **Bulgar** comes from Heb. בעל-הר/*ba'al-har* 'owner of the mountain, mountain-man, mountaineer' and Slav. *Zagora* is 'beyond the mountain, living behind the mountain' (from Slav. prefix *za* 'beyond' and Heb. הר/*har* 'mountain'). As academician, N.S.Derzhavin, wrote: "Bulgaria, beyond its borders, was known by the names *Zagoria, Zagore, Zagora*".[14] He was referring to present-day Bulgaria in the Balkans, but the Volga Bulgars and the Danube Bulgarians both originate from the Caucasus region.

The author of the list of Togarmah's sons also did not know, when he compiled the list, that the Turks called the Khazars *Sabir*; therefore, the Khazars are also mentioned twice, by different names. A Khazar king, being of Turkic origin, could not make such a mistake. Perhaps there were some political reasons for declaring that the Khazars and the Bulgars both had Turkic origins (for the sake of national unity or some such), but what reasons, save ignorance, might there be to consider the Bulgars and *Zagora* different peoples? It is most unlikely that King Joseph or anyone surrounding him would have called the Bulgars by a Slavic name; but if anyone would have known the Slavic connotation of the name 'Bulgar', that person would most likely also have known their second, Turkic name and that they were one and the same people. It seems that more than two traditions (Biblical and Turkic) are involved here, and that, maybe, King Joseph's letter was actually written or edited

outside of Khazaria by someone with yet another tradition or purpose.

There are two known versions of the 'King Joseph letter'--one short and one long. The Russian Hebraist, P.Kokovtsov, having analysed both versions, came to the conclusion that neither was the original text--that there was yet another one, a third text. One might well ask whether an authentic letter would have so many versions. We can compare Theophanes remark about the eastern Turks being called 'Khazars' to the version of the 'King Joseph letter', which stated that the Khazars were a Turkic people. Both ideas are the same, but in the first case (and for the first time), it comes from a Byzantine source. Other facts will determine whether this is a casual coincidence or not.

In King Joseph's letter, a blatant neutrality is maintained regarding Byzantium, mentioned neither as ally, nor enemy. King Joseph writes that he wages hard wars against the Rus', but he does not say who provoked them. Meanwhile, the unknown author of another preserved Khazar letter (the 'Cambridge Document') was more frank and wrote directly about Byzantium's provocative role. Byzantine Emperor-publicist, Constantine VII Porphyrogenitus (mid-10th cent., during the reign of King Joseph), was also forthright. In his famous work De Administrando Imperio, he instructed his countrymen how and with whom to wage wars. He did not overlook Khazaria in that respect. Byzantium itself did not hide its hostile schemes, so why did the Khazar king keep silent? We now have two questions to answer: For what reason did the Khazar king remain silent? Or, does this letter really belong to someone else?

In addition, it is bizarre that King Joseph supposedly wrote: "... I guard the mouth of the river and do not permit the Rus' , who come in their ships to invade the land of the Arabs... if I allowed it, they would devastate the lands of Ishmael even to Baghdad." A.Koestler (The Thirteenth Tribe, 1976, p.94) considered this passage to be "rather obscure"; and his comment on it is as follows: "Joseph here appears to pose as the defender of the Bàghdad Caliphate against the Norman-Rus raiders...This might seem a little tactless in view of the bitter hostility between the Omayad Caliphate of Cordoba (which Hasdai is serving) and

the Abbasid Caliphs of Baghdad. On the other hand, the vagaries of Byzantine policy towards the Khazars made it expedient for Joseph to appear in the role of a defender of Islam, regardless of the schism between the two Caliphates. At least he could hope that Hasdai, the experienced diplomat, would take the hint." This is very interesting. Clearly this was not a case of mere 'tactlessness', but of purposeful design, and could cost Hasdai his head even before Joseph's hints reached him; their short-lived correspondence was interrupted almost as soon as it had begun, endangering Hasdai. What remains is only one letter from Hasdai and Joseph's reply. Hasdai's fate is vague, but, no doubt, after Joseph's response, Hasdai was not expecting anything good.[15]

This odd passage was not intended for Hasdai at all, but literally meant: "To the Caliph of Cordoba. See to it that your subject, the Minister Hasdai Ibn Shaprut, contacts the authorities in the State of Khazaria, ally to the Baghdad Caliphate and protector of its northern boundaries against the Rus' attacks, for they [the Rus'] are the only real force capable of smashing the Abbasids. You are wise enough to reach the right conclusion regarding Minister Ibn Shaprut." This was the main jist and purpose of Joseph's letter. But if King Joseph could not pursue such a campaign, then who could? Now we see the second part of Koestler's explanation, about "the vagaries of Byzantine policy towards the Khazars", and we realize that these were Byzantine intrigues. This is confirmed by Hasdai in his letter. Having only just learned of the existence of the Khazar-Jewish state, and not yet having examined Byzantine policy regarding Khazaria, Hasdai sent his messenger, Isaac bar Nathan, to Khazaria via Constantinople. This diplomat was received in Byzantium so cordially, that for half a year he was not allowed to go on to Khazaria. At last, he was adamantly advised to return to Spain, claims being made about the dangers on the way to Khazaria, such as having to cross war zones on land and bad weather at sea. Hasdai, learning from bitter experience, finally sent a letter to Khazaria, but via the European countries, avoiding Byzantium and its traps. Judging by the answer, by the same data in the reply, Hasdai's letter reached the addressee, but

it is most doubtful whether he received the authentic answer of the Khazar king.

Some of the questions that Hasdai put to King Joseph remained unanswered, even in the long version. These questions concerned, in particular, the nature of the language, faith, rituals, and Sabbath observance of the Khazars, i.e. things that there was no reason for the Khazar king to keep secret. Only someone who wished to prevent any contact and coalition between the Khazars and the Jews in Spain would seek either to hide the truth or to spread disinformation. We should assume that this was the case, when trying to establish the ethnic identity of the Khazars according to King Joseph's answer.

The unknown compiler of the response (as we should call the author of King Joseph's letter) provided the Turkic version of the Khazars' origin at one spot in the letter, but then blabbed other information elsewhere in the text. He did not hide the fact that the ruling dynasty of Khazaria was not of local origin. In fact, the letter includes the following prayer of Bulan, the first Khazar king to accept Judaism: "You know, my Lord, the secret thoughts of my heart ... , but the people over which I rule have a pagan mind, and I do not know whether they will believe me... So I beseech You to appear before their Great Prince, to make him support me." This authentic text fragment is clear and unambiguous: the Khazars and their rulers belonged to different peoples and, since the Turkic dynasty ruled (which is uncontraverted), the People of Khazaria was not a Turkic one.

The notion that the Khazars (and the Bulgars) were of Turkic origin (and that the *Sabir* and Khazars, *Zagora* and Bulgars were different peoples) might have been Byzantine. If we take the version found in Theophanes (in Chronographia ca.150 years before King Joseph's answer to Hasdai), to be an error, then the same version in King Joseph's answer, was already a deliberate act of disinformation.

Besides the data on the Khazars (that they or the Turks came from the East, or were a great people coming from Barsylia), there is one more bit of significant information found in Theophanes' message--that East of the Black Sea, in Phanagoria, there was a predominantly Jewish population (Chronographia, 1883-1885, v.I, p.545). Note that this is a description of

Khazaria, similar to the data provided by the Arab author, al-Muqaddasi (10th cent.), in his work 'Description of the Moslem Empire', who wrote about a large number of Jews living in Khazaria (listed along with sheep and honey). According to the Arab geographer, Ibn al-Faqih ('The Book of Countries', early-10th cent.), and the missionary, Ibn Fadlan (***'Kitab'***, early-10th cent.), all the Khazars were Jews. This did not prevent other Arab authors from asserting that the Jews were only a minority in Khazaria. The cause of this controversy was probably not so much a lack of genuine information, but rather the result of residual Arab hostility towards Khazaria, which had repulsed Arab expansion during the 7th-8th centuries. The offended writers evidently zig-zagged between tendentiousness and objectivity. The lack of coherence and the presence of discrepancies in the information regarding Khazaria no doubt stem from this. Sometimes even the same message relates irreconcilable data. In the following passage from the 'Arab Geographic Library', the Arab geographer-historian, al-Istakhri (early-10th cent.) states: "the Khazars are Moslems, Christians, Jews and heathens; the Jews are a minority, the Mohammedans and Christians are the majority... The common people consist mainly of heathens..." It is not clear who comprised the 'majority'--the heathens or the Moslems and Christians, but certainly the Jews are noted apart from all the other inhabitants and comprise the 'minority'. With all this controversial information regarding the 'majority', why was there such certainty regarding the Jewish minority, if not for the author's tendentious desire to underestimate by all means the role and number of the Jews in Khazaria? This statement about a Moslem majority also sounds especially strange after the defeat and exile of the Arab troops in the wars against Khazaria, preventing them from penetrating into East Europe. They could just as successfully speak about a Moslem majority in France after the defeat and exile of the Arab invaders from there in 732 A.D.

5

The data about the Khazars in Russian sources, despite their

scarcity, are especially interesting and important. One of the first records of the primary Russian chronicle Povest' vremennykh let ('Tale of bygone years'), the 'Laurentiy Manuscript', reads as follows: "The Volga flows eastwards to the portion of Shem"[16], i.e. to the lot of Shem, to the land of the Semites. This was written when the Slavs still possessed only the upper reaches of the Volga and when the lands of the middle and lower Volga belonged to the Bulgars and the Khazars. So these lands, adjoining the Slavic territories, were called by the Russian chronicler "the portion of Shem". The Volga flowed from the lands of the Slavs to the lands of the Semites. The chronicler knew precisely that very fact over which both historians and linguists still futilely rack their brains today. Unwittingly, by means of his unsophisticated record, he has informed us that the Bulgars and the Khazars were indeed Semites. According to the Troitskaya Letopis' , a copy of the chronicle restored by M.D.Priselkov, this same record looks a bit different that quoted above, namely: "The Volga flows eastwards to the portions of Shem"[17]. This, then, refers not to one state, but to more than one distinct state.

Another message, later on in this chronicle (ca.1096), informs us that the Volga Bulgars are "sons of Ammon (*Amonove*)", and the Khazars (*Hvalisy*) are "sons of Moav (*Moavli*)". The Russian historian, A.G.Kuz'min, noticed this statement and wrote in his article "*Ob aetnicheskoy prirode varyagov*" ('About the ethnic nature of the Varangians') as follows: "Thus, both of them are identified as Semitic peoples" (Voprosy istorii, no.11, Nov. 1974).

Notice one slight error made by the latter chronicler (ca. 1096), who called the Bulgars '*Amonove*' ('Ammonites') and the Khazars '*Hvalisy*' or '*Moavli*' ('Moavites') . He must have known something about the ethnogenesis of the Bulgars and the Khazars that we do not know; he knew the Biblical history, but he might not have known or consciously chose to ignore the later histories of the Ammonites and the Moavites. Both these peoples lived in Transjordan and were constantly enemies of the Hebrews. Unlike the Hebrews, they were never exiled from their lands. However, both these peoples vanished from the historical arena during the Arab conquest (7th cent. A.D.), so

one cannot speak of their presence in the Volga region in the 11th century. By that time, they no longer existed as distinct peoples, for like the other ethnic groups of the Middle East, they had been assimilated or swept out by the Arab hordes. Clearly, something prevented this chronicler, who knew full well the Semitic origin of the Bulgars and Khazars, from identifying them as Hebrews. Most likely, he was limited by his religious beliefs. The Bulgars, as far as is known, were never Jewish proselytes, while the Khazars became Jewish rather late. Heathen Jews (Hebrews or Israelites) were an unimaginable thing not only to the practicing medieval Jewish thinker, but, apparently, also to the Christian chronicler.

Contrary to the chronicles, the Russian epic songs (*byliny*) tell not about the Khazars and Khazaria, but about the '*zhidy*' ('Jews') and '*zemlya zhidovskaya*' ('the Jewish land'). The historian, A.Poliak (author of the book 'Khazaria', 1944), and the writer, A.Koestler (The Thirteenth Tribe), who popularized Poliak's ideas, both noticed this and were amazed, but quickly forgot about it, returning to the popular hypothesis on the Turkic origin of the Khazars. They knew for a certainty and stated causally that the Russian chronicles had been compiled by monks, while the *byliny* were secular folklore. Obviously, the authors of the *byliny* were not constrained by the rigidity of religious ideology. Folk-authors knew about the Khazars not from hearsay, not from the confines of monastic cells, but from real, live, direct contacts (military, trade, etc.). They were not preoccupied with religious beliefs and so they distinguished between peoples primarily by their languages, rather than by other signs. Thus, in their definitions, they were freer and more precise in comparison to the chroniclers. Notice, therefore, that the *byliny* do not express uncertainty regarding the Semites nor present semi-legendary tales about extinct Moavites, nor even talk about the Khazars, but speak concretely about the Jews.

It is interesting to compare this same message about the Bulgars-Ammonites and *Hvalisy*-Moavites (Khazars) with the following data of J.Brutzkus' work "*Istoki russkogo yevreystva*" ('The Sources of Russian Jewry'), in the yearbook *Yevreyskiy mir* ('The Jewish World'), 1939: "The Jewish document from 1097 says that 17 communities from Khazaria must have moved

to the northern steppes to join their brethren from the 10 Israeli tribes." What was this document at Brutzkus' disposal? Whom did the Brutzkus' document consider to be the Khazar 'brethren from the 10 tribes'--the Bulgars, the Jews of Rus', or the Russian People (the Slavs); all this is not clear. If such a document did exist (it does not appear to have been mentioned in any other source), two points are very important: the extreme closeness of its date to the date of the relevant message in the chronicle, and its different view of the Khazars. This second point is valuable to us even if it was a late conjecture.

6

Opinions regarding the origin of the Khazars differ in the Jewish sources as well. The position of King Joseph's letter has already been stated above--the Khazars are Turks. The information in 3 other sources--'The Book of Festivals' by Judah ben Barzillai of Barcelona (ca.1100), the philosophical treatise 'Kuzari' by Judah Halevi (1140), and 'The Book of the Cabbala' by Abraham ben Daud (1161)--is also connected to the letter and position of King Joseph. Barzillai wrote the following (quoted from The Thirteenth Tribe by A.Koestler, 1976, p. 274): "We have seen among some other manuscripts the copy of a letter which King Joseph, son of Aaron, the Khazar priest, wrote to R.Hasdai bar Isaac. We do not know if the letter is genuine or not, and if it is a fact that the Khazars, who are Turks, became proselytes. It is not definite whether all that is written in the letter is fact and truth or not. There may be falsehoods written in it, or people may have added to it, or there may be error on the part of the scribe... The reason why we need to write in this our book things which seem to be exaggerated is that we have found in the letter of this King Joseph to R.Hasdai had asked him of what family he was, the condition of the king, how his fathers had been gathered under the wings of the Presence and how great were his kingdom and dominion. He replied to him on every head, writing all the particulars in the letter." It seems that Barzillai was not acquainted with the letter of Hasdai, who had asked King Joseph not only about things which seemed

exaggerated and suspicious, but also many other questions that remained unanswered, and this, perhaps, is even more suspicious.

The poet, Judah Halevi, in his apology **'Kuzari'**, rested his explanation and advocacy of Judaism on the case of the Khazars' conversion; though there is little actual data in his book, he claimed, in no uncertain terms, that the Khazars were not originally Israelites, but truly Jewish proselytes. This means that Halevi was acquainted with the 'King Joseph letter', though he never mentioned it. But Halevi did mention some (possibly Arab) chronicles and even the Khazar books (e.g. he says: "It is known from the books of the Khazars...", "So say their [Khazar] books..."). It is a pity that he did not give any direct references, nor did he list these Khazar books in his bibliography. Khazar books were mentioned in another source--the 'Cambridge Document', so they were also known not only to Halevi.

In the last of these three sources, 'The Book of Cabbala' by Abraham ben Daud, one can read the following (quoted by A.Koestler, p.276): "You will find congregations of Israel spread abroad...as far as Daylam and the river Itil where live the Khazars peoples who became proselytes. Their king Joseph sent a letter to R.Hasdai, the Prince, bar Isaac ben-Shaprut and informed him that he and all his people followed the Rabbanite faith. We have seen in Toledo some of their descendants, pupils of the wise, and they told us that the remnant of them followed the Rabbanite faith."

This information is very serious, since the author gathered his data not only from Khazar correspondence, but also directly from conversations with descendants of the Khazars--first-hand information! But, something prevented Abraham ben Daud, just as it had hindered the Russian chronicler, from identifying the Khazars with the Israelites. And the reason for this was also probably the same--a religious taboo. The chronicler, at least, considered the Khazars to be Semites. It is possible that what really happened was that the Judaized Turkic elite representatives of Khazaria had come to Spain at that time and that the Jews of Spain doubted their Hebrew origin, due to their non-Semitic appearance.

It is necessary to note that, in Abraham ben Daud's message,

the Khazars' adherence to Rabbinic tradition was stressed twice. This point is most relevant to our subject. Judah Halevi devoted a great deal of his book (ch.2) to the debate schism between the Rabbinic (Talmudistic) and Karaite factions of Judaism. Here we will not go into depth on the ideological disagreements between these factions, except to note that the intense relations between the Talmudists and Karaites also determined the relationship of the Karaites to the Khazars, who rejected Karaism. There were spiteful and hostile references by the Karaites concerning the Khazars, particularly that the latter were not descendants of Israelites. A.Koestler (1976, p.100) presented two contrary opinions for comparison. The first opinion belonged to the Karaite author, Japheth ibn-`Ali (10th cent.), who explained the Hebrew term ממזר/*mamzer* 'bastard' "by the example of the Khazars, who became Jews without belonging to the race". The second opinion came from another Karaite author, Jacob ben Reuben (11th cent.), who spoke of the Khazars as of "a single nation [according to the Hebrew Bible each tribe is considered as a distinct people--V.Sh.] who do not bear the yoke of the exile, but are great warriors paying no tribute to the Gentiles".

7

As Koestler noted, almost all the available information on the Khazars comes from hostile sources, which most likely explain the subjectivity, contradictions and general confusion surrounding them. So the few pieces of information from well-wishers are especially valuable. The Russian traveller, A.Meier, (in his book 'The New Lands and a Natural Description of Ochakov Land', 1794, in Russian) says: "The friendship and unity that these Jews [from the southern areas of Russia--V.Sh.] always had with the Hozarians...somehow confirms the opinion that the last people coming here from the coasts of the Hvalynian or Hozarian Sea and from Georgia shared a common origin with them...The highly educated rabbis, indeed, consider the Hozarians or Kuzrs to be descendants of the Israelites, and maybe, like some of the Georgians, whose kings

were famous for their lineage from King Solomon, really originate from the Israelite tribe that refused to return from Persia with Ezra to their motherland." Here the rabbinic opinion on the origin of the Khazars is most interesting. We shall venture a small correction: the Khazars hailed not from Babylonian exiled captives, but rather from Assyrian ones; therefore, they were not religious Jews until they were restored to their religion (rather late) by their observant brethren from the surviving tribes of Judah and Benjamin. Obviously, all doubts concerning the origin of the Khazars stem from their late Jewish revival.

In 1874, A.E.Harkavy's 'Legends by Jewish Writers about the Khazars and the Khazar Kingdom' was published (in Russian). Besides the Hasdai-Joseph correspondence, Harkavy's book includes information from the anonymous historical work *Josippon* (10th cent.), narratives by the traveller, Eldad ha-Dani (9th cent.), and the author's own comments. The Josippon contains approximately the same information regarding the origin of the Khazars from their ancestor Togarmah as found in King Joseph's letter, i.e. that the Khazars and Bulgars are Turkic peoples. The work of Eldad ha-Dani precedes the *Josippon* by about 100 years and includes quite different data on the Khazars.

Eldad was a strange and mysterious character. It is not known from where he came to Spain. He spoke only Hebrew, but many of his words were unclear to the Spanish Jews; he also conveyed seemingly fantastic information regarding 10 Israelite tribes, residing safely and intact in various countries. He represented himself as a Danite--hence his epithet. His most valuable, and perhaps most authentic, written message is the one about Khazaria, as follows: "The tribe of **Shim`on** and half the tribe of **Menasheh** are in **Kozar** land, 6 months distant from Jerusalem. They are countless. They take tribute from 25 states, and Ishma`elites also pay them tribute, because of their frightfulness and bravery" ('The Legends...'. 1874, p.21). A.Harkavy, the compiler, did not even want to comment on this, but merely tried to evade this matter, saying that he did not attach "great value to this evidence" (Ibid., p.29). He believed the information from the 'King Joseph letter'--that the Khazars were Turks converted to Judaism.

Less than 50 years passed after the publication of Harkavy's book, when, among the manuscripts at the Cairo Genizah (one of many final repositories for unusable Jewish written materials), an old letter was found, later named the 'Cambridge Document', since it now resides at the Cambridge University Library. In this letter, an unknown subject of the same Khazar King Joseph incidentally reported the following: "They say in our country that our ancestors come from the tribe of **Shim`on**, but we do not know whether this is true (we cannot prove that this is so)." Thus, the author of this letter has confirmed Eldad ha-Dani's version, differing from the King Joseph version.

Solomon Schechter, who found and published the 'Cambridge Document' in 1912, immediately noticed the contradictions between the newly discovered document's data and the information in the 'King Joseph letter'. Schechter raised the question of authenticity (one would have to be a forgery), but considered that this dilemma would only be resolved when the missing fragments of the 'Cambridge Document' would be found (the beginning and end of this document had been lost). Thus far, there have been no new, relevant finds, and so the dispute regarding its authenticity is still unresolved. The main opponent of the 'Cambridge Document' was the Russian Hebraist, P.Kokovtsov, who had begun studying the text of this letter in 1913 and published his book *Yevreysko-hazarskaya perepiska v X-m veke* ('Jewish-Khazar Correspondence in the 10th Cent.') twenty years later, in which he expressed his final conclusion--that the 'Cambridge Document' is a forgery. Then another twenty years passed. The historian, D.M.Dunlop, refuted a number of Kokovtsov's arguments and thus actually recognized the authenticity of the document. At last, in 1982, the book Khazarian Hebrew Documents of the 10th Century was published by N.Golb and O.Pritsak, in which the authenticity of the 'Cambridge Document' is upheld resolutely. In the section entitled "The Schechter text", Pritsak stated: "It may be said in summary that the historical section of the Schechter document referring to the three Khazari kings Benjamin, Aaron and Joseph contains no anachronism. The information concerning the rule of the last king, Joseph, testifies to the fact that the author was well informed. We are therefore on solid ground in accepting the

text as a primary historical source."[18] The numerous arguments put forth by Pritsak in defense of the authenticity of the 'Cambridge Document' will not be given here. Something else must be added regarding the above document.

Judging by some signs, this document from the Cairo Genizah reflects a unique tradition, distinct from all the rest of medieval Jewish literature. Schechter noted that in the document he had found, the main topic of the letter, the names '**Khazar**' and '**Khazaria**' were spelled with the Hebrew letter **quf**, and not with the Hebrew letter **kaf**, usually found in mainstream Jewish literature. Schechter attributed this deviation to simple spelling error, an inconsistency by the anonymous author; but perhaps this really indicates something else entirely? The consistent use of the spelling '**Qazar**' (all 15 times this word occurs in the text) indicates a conscious choice. Maybe this author was actually familiar with an alternative spelling from a non-mainstream tradition, which he used consistently (and correctly). Schechter emphasized the fact that the terms '**Khazar**' and '**Khazaria**' are seldom met in Jewish literature. However, if forgers were actually planning to make a forgery, would they not first study the genuine material in preparation? Certainly a forger would not wish to draw suspicion by misspelling the crucial term in the text. One can at least credit the copyists (if there were such) for not having altered the author's spelling in an attempt to 'correct' him. So it seems that a genuine Khazar tradition was actually preserved, as is confirmed by the following lines from the 'Cambridge Document': "The name of our country, as we have seen it in the books, is **Arkanos,** and the kingdom's capital is **Qazar**..." This indicates that the author of this letter used some sources unknown to us today and that were also unknown to the medieval Jewish authors. By the way, the name **Arkanos** (discussed above) does not figure in any other sources, except for the 'Cambridge Document'. This means that the Khazars had their own books--those mentioned by Halevi in his **Kuzari**.

Schechter was prone to think that the letter he had found was intended for the same Hasdai ibn Shaprut, since no one else had shown such interest in Khazaria during the 10th century nor could have sent a special diplomatic mission there. Confirmation of this is found in the following phrase in the 'Cambridge

Document': "the sea by which your envoys have come to Constantinople..." Some scholars think that Isaac bar Nathan, Hasdai's messenger, had brought the letter from Byzantium to Spain. It would be very strange indeed if Hasdai's envoys spent almost half a year in Constantinople without gathering all the available information on Khazaria. Obviously, the letter did reach Hasdai in Spain.

Judah ben Barzillai of Barcelona, in his Book of the Festivals (ca.1100), obviously mentions this letter, as quoted in Dunlop's book The History of the Jewish Khazars, 1954, p. 157: "We have found a copy of another letter, which a Jew wrote in his language in Constantinople from the kings [*sic*] of Constantinople and mentioning wars which occurred between the kings of Constantinople and king Aaron, likewise wars between the sons of the Gentile kings and king Joseph, son of king Aaron, and likewise that the Khazars had become proselytes and had kings who were proselytes. We have heard that the account of all this is found in the books of the Arabs..." It turns out that Barzillai was certain that this letter was written in Constantinople. The letter apparently also contained a great deal of information on the Byzantine emperors, because Barzillai mentioned this first of all; this information was probably in the lost portion of the letter. Perhaps Barzillai had seen the full text and saw material that we can no longer see? This is quite possible, but there is something even more important--the letter that was read by Barzillai in Barcelona, could well have been read a century and a half earlier by Hasdai in Cordoba (especially since it was intended for him).

While Hasdai was writing to King Joseph, he had the letter from Constantinople before him, but he kept this quiet. Apparently, he did not want to begin his letter tactlessly: "I have received some information from your subject, but now I want to know much more from you yourself..." Hasdai mentioned Eldad ha-Dani and some other anonymous informants, but then, suddenly, he seems to reveal his main source: "your slave [i.e. Hasdai himself--V.Sh.] knows that the meanest servant of my King [i.e. Joseph, King of the Khazars--V.Sh.] knows more than our sages." Which of King Joseph's subjects knew so much and,

above all, could relate this to Hasdai, if not the author of the 'Cambridge Document'?

8

Hasdai sent his man to Khazaria and wrote to King Joseph with a single aim--to make certain that at least some part of the Jewish people maintained its state system, its freedom and independence. Hasdai was possessed by this idea, and if the reports of Eldad ha-Dani and the author of the 'Cambridge Document' could have raised Hasdai's hopes, then the 'King Joseph letter' would have been somewhat disappointing, since it claimed that the Khazars were not Israelites, but rather Turks who had adopted Judaism. So two versions existed regarding the ethnic origins of the Khazars, and this dilemma remained unsolved in Hasdai's time as it remains so even now.

It is interesting that the Turks are mentioned in the 'Cambridge Document' more than once--one moment they are described as enemies of the Khazars and the next as their allies, i.e. it talks of two neighboring peoples, somehow different and opposed. Obviously, these two peoples cannot be the same nation, or the references to the Turks would be ridiculous. The Slavic peoples, for example, were at war with each other (e.g. the Poles fought the Russians, the Poles fought the Ukrainians, and the Russians fought the Ukrainians), but it would be strange if their historians, instead of naming the precise opponents in each war, merely wrote that their peoples waged wars against unidentified Slavs.

The alternative tradition regarding the 'Cambridge Document' raises questions not only about the ethnic origin of the Khazars, but also on their adoption of Judaism. According to the 'King Joseph letter', the conversion of the Khazars was accompanied by miracles (an angel appeared to the King in his dreams and advised him). However, in the 'Cambridge Document', the gradual spread and consolidation of Judaism is described, with the arrival of the Jewish immigrants to Khazaria.

From the very first lines of the 'Document', we discover that the local populace did not know the **Torah** (Hebrew Bible)

before the Jewish immigrants came to Khazaria; this catches our attention, because it seems self-evident and superfluous to mention this fact. However, we must bear in mind that this letter was written by an observant Jew, for whom the Biblical or Mosaic laws of the Pentateuch formed the essence of his daily life and lent significance to his every action. Thus, it seems that the first wave of Jewish immigrants to Khazaria found it somewhat strange that the local populace did not know **Torah** and were, consequently, living in accordance with other laws. These surprised newcomers promoted a story about Khazar descent from the tribe of **Shim`on**, one of the lost Israelite tribes. No reason for this is offered in the 'Cambridge Document' where this is revealed.

The 'King Joseph letter' and the 'Cambridge Document' contradict each other in another point as well--each one names a different Khazar king as being the one who introduced Judaism into Khazaria. The 'King Joseph letter' says that this was done by King Bulan, a Turk, like all his dynasty in Khazaria. The 'Cambridge Document' states that the King of Khazaria and all his subjects were Jews (the immigrants were unquestionably Jewish and the locals, according to these newcomers, were descended from **Shim`on**). As has been said, the King Joseph version even contains internal contradictions: sometimes the Khazars are descendants of the son of Togarmah, i.e. they are Turks, while sometimes he claims that he rules over an alien people that had its own prince, besides the Turkic king.

Concerning the actual conversion of the Khazars to Judaism, Pritsak wrote: "In each case there is a different tradition involved. One tradition is inherent in King Joseph's letter and presents the official version of the proselyte royal dynasty. The tract that has been preserved as the Schechter text is an unofficial version of indigenously Jewish circles. In fact, it would be very suspicious if these two groups possessed the same tradition about the essential event of their religious and cultural life. This is not the only such case in history. The PVL [Primary Russian Chronicle, 'Tale of Bygone Years'--V.Sh.] editor, for example, knew at least four different versions of the baptism of the Novgorodian-Kievan ruler Volodimer (988 A.D.)"[19] So there are two versions (traditions, legends): the

official one belonging to the Turkic rulers, and the unofficial one of the Jewish lower strata. One should agree with Pritsak's precise distinction. So far there are no others.

The supposed editing of the 'King Joseph letter' by the Byzantines would not have altered the official Turkic version much, since there were some mutual interests shared by both the ruling classes of Byzantium and of Khazaria that would favor the neutralization of the strong Jewish influence or, at least, the neutralization of the information on this influence.

In addition, the creation of an official version was dictated by the tendency to maintain unity between the Khazar ruling classes and the people. Such a serious step as the conversion of the Khazar rulers to Judaism, their adoption of a religion despised and persecuted everywhere, was dictated by this same aspiration. This would have been done only as a concession to the people, to the majority of the populace, who must have professed Judaism well before their rulers did so.

As we see on the one hand, the official version is quite tendentious and, therefore, does not inspire our complete confidence. On the other hand, the popular version has a similar flaw--it would only have appeared in response to a widespread, smouldering discontent felt by the people, ruled by a government inherited from an alien dynasty, from the Turkic kaganate. As regards the ethnic identity of the Khazars and their rulers, these two versions stand in opposition and only some additional information or new refutation of some piece of existing data might provide a more objective rendition. The prayer of King Bulan, presented in the 'King Joseph letter', especially his slip of the tongue (or pen, as it were), that he reigned over a people alien to himself, is helpful to us. If the version of Bulan's conversion is a Turkic one, i.e. the official position, then neither the people over whom he ruled, nor the conversion story put forth by this people were Turkic. According to the newly arrived Jewish immigrants, the local populace were Israelites, descended from the tribe of **Shim`on**. There are many bases for such a statement.

During times of severe persecution, the Jews both from Islamic countries and from Christian Byzantium escaped en masse to Khazaria. There they found a friendly reception

awaiting them and the freedom to follow their religion and even to spread it to the local populace. Historians always express surprise at the degree of tolerance found in Khazaria, while wild intolerance and fanaticism generally followed the dissemination of the new, monotheistic religions--Christianity and Islam--everywhere they went. The 'Cambridge Document' reports the voluntary merging of the Jewish immigrants with the local populace, the creation of a new, uniform people, and that some of the first newcomers had even begun to neglect their own customs and traditions--forgetting their **Torah**, not observing the Sabbath; the only custom preserved was circumcision.[20] So Khazar freedom and tolerance easily did much more to eradicate Judaism than oppression and persecution ever did. By a strange turn of events, it seems that Judaism was actually spread in Khazaria not by the will of the rulers (as presented in both versions), but thanks to the free will of the people and the continuous missionary activity of all the new waves of incoming immigrants. The ruling classes were simply forced to follow the masses and to adopt the majority faith, in order not to lose the people's confidence in them and their power over those masses.

Historians always found the conversion of Khazaria to be an enigma, because it did not seem beneficial for Khazaria in the international arena; in fact, eventually Khazaria's destruction was sealed by this inconsiderate step. It seems that the rulers of Khazaria had been faced with a very difficult choice--to yield either to internal or external forces. Equally strange is the persistence with which the arriving Jews spread their religion amongst the locals. It is not typical of Jews to become missionaries; nor of Judaism to serve as a proselytizing religion. Usually, no one is encouraged to become Jewish, neither by force nor by persuasion; in fact, those who desire to convert to Judaism are initially discouraged from doing so. And even stranger still--the local inhabitants of Khazaria embraced the faith of these newcomers en masse and without any signs of coercion. What does all this mean? Was Judaism so attractive? Obviously not, because other peoples adopted Christianity or Islam or other religions, rather than Judaism. Evidently, it was not a case of the advantages of Judaism over other contemporary religions at that time, but rather that the Judaeans, having

brought their faith with them, immediately appeared somewhat familiar to the local population. And these newly arrived Jews were in turn impressed by some resemblance and relationship between themselves and the local residents. The spreading of Judaism was a direct consequence of this perceived similarity. Something deeply impressed both parties. The reason may not have been as much anthropological as it was linguistic. What may have appeared to be an atypical, mass conversion to Judaism, was, in fact, the blatant, unusual reunion of speakers of related languages and traditions.

As to physical similarity, this would have surprised neither the newcomers nor their hosts. On the one hand, these new, mainly Caucasian, immigrants had come to Khazaria via the Middle East, Asia Minor and the Caucasus (where the Caucasian type is widespread), so they would not have been surprised by what they found. It should be said that even if, at that time, they were to go in other directions--westward to the Mediterranean countries or even passing Khazaria to the North, East or West--they would not find special physical distinctions between themselves and the local inhabitants. On the other hand, the local populace of Khazaria (also mostly Caucasians according to some reports) would not have found anything strange in the appearance of these Caucasian newcomers coming from the Caucasus region. So physical similarity did not play any serious role in their case.

As for traditional customs, as has been stated above, and according to the data from the 'Cambridge Document', the first Judaean immigrants, having settled in Khazaria, learned local customs, forgot their **Torah** and most of their own traditions (except for circumcision and some Sabbath observance). This means that the local population did not observe purely Jewish customs, unlike the traditionally observant newcomers; they differed in this respect. But we lack sufficient information on this matter. We can suppose, however, that the Khazars did observe one particular, ancient Hebrew custom--the naming of a newborn after the name of a family member (parent, grandparent or great-grandparent), to retain ancestral family names. Most likely, the newcomers suggested that the Khazars were descendants from the tribe of **Shim`on** because the name

Shim`on was more widespread among the Khazars than other names.

Thus, neither the physical type nor the customs are sufficiently definitive to allow us to determine the Khazar's ethnic origin. These factors provide only suppositions. We must check the linguistic data for certain evidence.

9

Jewish sources do not tell us anything about the language of the Khazars. Both versions of King Joseph's letter have left us without an answer to Hasdai's main question. The 'Cambridge Document', that reached us without its beginning and end, also does not resolve this. Even if the full version of this document had reached Spain, judging by the messages of Barzillai and Halevi about the Khazar-proselytes, even the missing portions did not contain any information regarding the language of the Khazars. If Hasdai had gotten the answer from the author of the 'Cambridge Document', he would not have put this question on to King Joseph. Anyway, in Spain the Khazars were not considered to be Israelite descendants. But during the Middle Ages, throughout the Diaspora, influenced by the news about the Khazars, a popular legend arose, saying that the Khazars were the surviving descendants of the 10 Israelite tribes, who were living beyond the Sambation River and spoke the sacred language, i.e. Hebrew. We will show below that this spoken Hebrew was appreciably Aramaicized.

Data regarding the language of the Khazars found in Arab sources is contradictory, but all those who addressed this question (Ibn Fadlan, Ibn Yaqut, Ibn Hawqal, al-Istakhri, al-Bakhri) agreed that it was neither Turkic nor Persian. Perhaps they were all merely parroting the opinion of Ibn Fadlan, who was very bold in stating: "The language of the Khazars is not similar to any of the known languages." However, elsewhere in his book, he says something different: "The Khazars, having merged with the Slavs, speak Slavic like the other northern peoples." It would seem that Ibn Fadlan had a co-author or editor. Other Arab authors (e.g. Ibn Hawqal and al-Istakhri)

considered the Khazar language to be similar to Bulgarian. But perhaps this idea also came from Ibn Fadlan, who had visited the Volga Bulgars on a mission. All in all, there was much confusion regarding this matter. There is, however, an unexpected exception to this confusion--the message of Ya`aqub al-Nadim (**Fihrist al-`Ulum**, 987 A.D.), that states clearly and directly that: "the Khazars use Hebrew". A.E.Harkavy (19th cent.) commented skeptically on this information. He wrote: "This most probably refers to the Khazar Jews, not to the native Khazars."[21] Yet, this is a rather strange comment, because it would be quite natural for the Jews to use Hebrew; the Arab author would not have bothered to state this, just to point out the obvious; rather, he probably wanted to indicate something unusual. Besides, Harkavy has not taken the Slavic sources into account in this matter.

Around the late-9th century, a rare Slavic source appeared--'Vita Constantini' ('The Life of Constantine'). Unfortunately, only some late copies (from the 15th cent. on) of this work have been preserved. Therefore, it is necessary to take into account that serious distortions might have befallen the primary text. The importance of this source, in our case, is that it informs us about Constantine/Cyril's mission to Khazaria in 860, and in doing so, inadvertently sheds some light on the matter of the Khazar language. Before his mission to Khazaria, Cyril spent some months in the Crimea perfecting his linguistic skills. His *Life* names two languages that he studied: 'Russian' and 'Jewish' ('*zhidovskiy*'). The message about the 'Russian' should be dismissed immediately, since the Slavic languages had not yet divided in the 9th cent. (and Russian was only begun to be differentiated from the 11th cent.). In the 9th cent. there was, as yet, only one common Slavic language[22] which Cyril could have studied in the Crimea, but surely not actually Russian. There is also another discrepancy. Cyril already knew Slavic, since he was from the town of Solun' (Salonika), mainly inhabited by Slavs in his time. According to some data, Cyril himself was of Slavic origin. There may have already been large Slavic settlements within Khazaria, where Cyril would have wanted to preach. But Slavic could not have been the common Khazar language, nor even the second language of Khazaria; for such a

thing to happen, a Slavic conquest would be required (and this did not occur during the 9th cent.). So one cannot accept the statement that Cyril mastered Russian in the Crimea.

So 'Jewish' remains--'*zhidovskiy*' according to Cyril's Life. But was this Hebrew? This same source also reports that Cyril knew 'Jewish' before his mission to Khazaria, i.e. in the Crimea (Korsun') he did not merely study 'Jewish', but mastered the language. This sounds most dubious, especially when his Life says that he studied "spoken language and books", since colloquial Hebrew did not exist in the 9th century (it had not been spoken for almost 1000 years).

It is interesting that the Life does not mention the presence of the Hebrew teachers (Jews) in the Crimea; though logic would dictate that Cyril would have sought them out for his serious preparations. Instead, a certain Samaritan is described, who supplied Cyril with Samaritan books, from which Cyril learned the Samaritan language miraculously fast and all by himself. Later on, already being in Byzantium, Cyril was able to decipher both the Samaritan and Hebrew inscriptions on a certain ancient chalice.[23] It is surprising that either Cyril digressed from his main goal of learning the Khazar language, or, perhaps, that Samaritan was the language or related to the language of the Khazars. In one supplement to the Life, it states that Cyril learned 'Jewish' reading and writing from a Samaritan in Korsun'.[24] This Samaritan-teacher would only have taught Cyril the language of the Khazars, necessary for his mission.[25] So the 'Jewish' language (*zhidovskiy*) is the language of the Khazars, who are later named '*zhidy*' and whose land is called '*zemlya zhidovskaya*' (the 'Jewish land') in the Russian *byliny*.

Samaritan language is the same as Hebrew, having undergone a strong Aramaic influence. It got its name from the Heb. שמרון/*Shomron* 'Samaria', which was the name of the region and capital of the Northern Hebrew Kingdom, the homeland of the 10 tribes of Israel exiled by the Assyrian conquest (8th cent. B.C.). New residents, speakers of Aramaic dialects, were settled in the depopulated region of Samaria and, merging with the remnants of the local Hebrew populace, founded a new people--the Samaritans. In new Samaria, approximately the same linguistic environment was created as

was found in the Assyrian domains into which the Israelite-Hebrew exiles were resettled. The similar conditions (the concurrent use of two languages--Aramaic and Hebrew) brought about the creation of two new, yet very similar, languages. But while the new Samaritan hybrid remained the language of one small, fairly sedentary people in new Samaria, the language of the Israelites/Hebrews, born during their Assyrian captivity and consequent wanderings, deeply influenced the formation of the languages of many peoples with whom they came into contact. The language of the Khazars was the same as that of the Israelite/Hebrew exiles until their new situation; when residing in the Slavic territories, they were obliged to create a new language--Yiddish--one of the basic components of which is the Hebrew-Aramaic lexicon.

In the book *Istoriya hazar* ('The History of the Khazars') by M.I.Artamonov, p. 279, there is a picture ignored by both the author himself and his educated readers. It is a photo of a flask found in the region of the lower Don River and now exhibited at the Novocherkassk Museum. This flask bears an inscription in slightly modified ancient Hebrew script (Phoenician, **Libona`ah**, **Da`ats**, or **Ra`ats**), which had been used by the northern Israelite tribes before the Assyrian exile and by the southern Judaean tribes of **Judah** and **Benjamin** up to the Babylonian exile. This flask was found in the territory formerly belonging to Khazaria. The Jewish immigrants who had arrived in Khazaria had long before stopped using this Hebrew-Phoenician alphabet, and were using the Aramaic (square) alphabet. Therefore, the above ancient Semitic inscription (like other Khazar inscriptions) confirms the message in the Life of Constantine--that the Samaritans in the Crimea (who had preserved a script almost identical to the ancient Hebrew-Phoenician) were those who could have taught Cyril. Having learned this ancient script from the Samaritan, he was then able to decipher both the Hebrew and the Samaritan inscriptions on the chalice in Byzantium. So not only the language, but also the script of the Khazars, was very close to those of the Samaritans. The Hebrew inscription on the flask reads: "Do not be good-for-nothing, like a tree drying up amongst the vegetation."

It is particularly interesting to notice that amongst the languages mentioned in the Life of Constantine, that were studied by Cyril in the Crimea , the Turkic language does not appear. This means that a knowledge of the Turkic language was not necessary for making a mission to Khazaria, i.e. the Turkic language was not in general use there. This corresponds to the data found in Ibn Fadlan (probably the most reliable of the Arab informants re. the Khazars)--that the Khazars differed entirely from the Turks, both in appearance and language. There seems to have been no reason for Ibn Fadlan not to be objective in this case. Yet, Ibn Fadlan did also state that the Khazar language was generally unlike any other known language, i.e. it was also not Semitic. Were this the case, an unprejudiced author, acquainted both with the Khazar language and with Arabic, would not say such a thing. However, in reality Ibn Fadlan was a violent enemy of the Khazars, which was the reason he was chosen to undertake an anti-Khazar mission to Volga Bulgaria. Besides, his book may have also been altered by other, even more tendentious and less objective anti-Khazar editors. So this passage claiming that the Khazar language resembled none other should not be taken too seriously, especially in light of modern linguistics, which cannot accept the existence of any language totally devoid of any linguistic relatedness to some other language. In any case, Ibn Fadlan no doubt only meant that he did not recognize the Khazar language, though even this is unlikely, since the Khazar Empire was quite large in those times and had active diplomacy, traded or waged wars with its neighboring countries, i.e. there were international communications. Constantine learned the Khazar language before his mission. Surely Ibn Fadlan knew something of this language, since he referred to it; however, perhaps he did not wish to announce his recognition of the Khazar language due to its similarity to other Semitic languages. Ibn Fadlan (or the editors) wished to cloud or deny any connection between his own Arabic language and the language of the Khazars, i.e. to acknowledge that the latter was Semitic.

In 1878, H.Howorth published a summary of his report

given at the 3rd Congress of Orientalists, entitled The Khazars: Were They Ugrians or Turks? (St. Peterburg, in English). Howorth's conclusion, that the Khazars were of Turkic origin, merely echoed the unanimous opinion of his predecessors. The most interesting linguistic data he presented in defence of his thesis consisted of preserved Khazar proper names, honorifics, toponyms and hydronyms. He initially provided some examples and these were later supplemented by a list of (up to 57 in all) Khazar terms given and analyzed by Peter B.Golden about 100 years later.[26]

We shall return to this list a bit later on. Now, however, we will discuss one point of special interest in Howorth's work. While defending the Turkic version of the origin of the Khazars, he (like his fellow supporters) came across a serious contradiction--that the Arab sources (Ibn Fadlan, Ibn Hawqal and others) stubbornly deny any anthropological or linguistic similarity whatsoever between the Khazars and the Turks. Howorth attempted to explain and obviate this quandary saying that Ibn Fadlan's division of the Khazars into 'black' and 'white' categories referred not to their physical appearance, but rather to usual Turkish social classification: the Turkish ruling classes being 'white' and the non-Turkish subordinates being 'black', i.e. in multinational Khazaria, the 'real' Khazars (Turks) were considered 'white'. In Howorth's opinion, the Arab authors meant that the language or languages of the subordinate 'black' peoples in Khazaria was/were unlike the Turkish ruling class language and that these 'black' inhabitants of Khazaria were not 'real' Khazars, i.e. they were not Turks. In conclusion he wrote: "Whether this explanation be the true one or not, it is at least a very probable one and reconciles some important difficulties. Whatever the true explanation, I cannot for a moment weigh the phrases of two Arabic geographers against the great number of independent facts I have adduced, which make it morally certain to myself that the Khazars were Turks." (Ibid., p.25).

As it seems, Howorth understood that he had presented only a few, not sufficiently convincing facts and that more persuasive explanations might yet appear. One could avoid some of the contradictions of Howorth's argument by simply accepting Arab reports regarding the distinction between certain Khazars, but

taking this to be an anthropological distinction, i.e. that the 'black' Khazars were the Turks, the (foreign) ruling minority in Khazaria. This Turkic ruling class (as firmly established by Howorth and his predecessors) spoke a Turkic language (which was neither the local, nor the state language of Khazaria; just as the language of the conquering Varangians never became common in Russia), while the language of the local populace (the 'real, white' Khazars) was the state language, a language really dissimilar to the Turkic language of the ruling class, precisely as established by Howorth and his predecessors.

11

Now we will discuss Golden's list of preserved Khazar words. We must do justice to Peter Golden, who checked all the available manuscripts in search of the correct reading for all the known Khazar words. Considering the dearth of actual Khazar sources, Golden's task was virtually impossible. Even the two Khazar letters in Hebrew (the 'Cambridge Document' and the 'King Joseph letter') can not provide an exact reading for the same words, due to the absence of vowels-signs; thus, only he who wrote them knows exactly how they should be read. Suffice it to say that a word such as **bolshatsi** (or **bulshatsi,** or perhaps **bulashtsi**) from the 'Cambridge Document' can have up to 50 variant-readings. In fact, even if there were other sources in which the same word is found, this would not solve the problem of transliteration or phonetic reading. It is good when a source gives the meaning of a word--then its phonetic parallel and semantic equivalent can be sought in kindred languages, otherwise its pedigree remains unknown.

While investigating the list of Khazar words, Golden was forced to recognize the vagueness of the meanings and etymologies of 25 of the 57 words and another word was excluded, because it was found to be completely unrelated to the Khazars and their language.

This word-list includes Khazar honorifics, proper names, toponyms and hydronyms, i.e. words not coming from the basic word stock of a language, words that might be borrowed from

other languages, either by conquered peoples from the language of their conquerors or by newcomers from the language of their new homeland. A language cannot be defined by such data alone. For example, the Russian honorifics of the 17th century were almost completely replaced by western European terms in the 18th century, as a result of the reformation enacted by Peter I. One would never be able to determine the language being spoken in Russia during the 18th century according to the honorifics being used at that time (for 'emperor', 'senator', 'minister', 'governor', 'field-marshal', 'general', 'admiral', etc.). If one studied only the few honorifics that survived in Russian from the 15th-17th centuries: *tsar'*, *knyaz'*, *boyarin*, *tiun* and *d'yak*, one might assume that Russians spoke some Semitic dialect at that time. Making assumptions based on proper names can also be misleading. With the adoption of Christianity by many local peoples, many heathen names were replaced by Biblical (Hebrew) names, such as: Adam, Abraham, Isaac, Jacob, Joseph, David, Ruth, Judith, and so on. One cannot determine spoken language by such personal names. As to toponyms and hydronyms, we have already quoted L.Uspenskiy ('The Name of your House'), who says that many Russian toponyms cannot be explained. This is a result of the fact that many foreign peoples had resided in the vast territories later conquered by the Slavs. Many different peoples had migrated within Russia, especially in southern Russia. After so many peoples had come and gone, each place had a number of names from various languages. In our case, when the Slavs settled throughout these vast territories, they too substituted the local names with their own. So all the supposed Khazar data is not solid enough to support the determination of the language of the Khazars.

Twenty or so terms on Golden's list are either honorifics or proper names; some have not been definately classified as one or the other as yet. Nine of these twenty are of Turkic origin, five are indeterminate and six are Semitic (**alp, bek, kagan, ilik, ras** and **shad**). Golden did not mention a Semitic etymology for any of these terms. Evidently, he did not consider the Semitic possibility, but we offer the following Semitic etymologies below:

1. **alp**--a title used for Khazar military leaders. Golden (p.239) gives the following meanings: Osman., Uigur., Chagat. 'holding, possessing, having strength'. This term can also be found in Orkhon inscriptions and (as a borrowing from Turkic) in Mongolian, Ostyak, Vogul, etc. It is a common Turkic proper name and title. In Hebrew אלף/*alef* means 'first' and is also the name of the first letter of the Hebrew alphabet; אלוף/*aluf* 'prince, chief, head kinsman, champion, Israeli general'; אלף/*elef* '1000; clan, king; bull'; the verb אלף/*alaf* 'to teach, train, tame, domesticate' and the passive **ulaf**.

2. **bek**--this appears in many forms in the various sources: *bag, bak, bek, beh, peh.* Ibn Fadlan reported that the Great Khakan of Khazaria had a Deputy Khakan-Beh, business manager of the State, leader of the Army, etc. According to Golden (p.273), this could be a Turkic, Iranian or even Chinese title, i.e. no etymology is definite. However, in Hebrew, there is an acronym ב"כ/*BAK* from בא-כוח/*ba-ko'ah* meaning 'authorized representative, power-of-attorney, empowered delegate, commissioner, personal agent'.

3. **kagan**--the title of the supreme Khazar ruler. The following forms also appear in the various sources: Heb. כגן/כהן/*cohen/kogen*; Pers. *hakan, kagan*; Greek *haganos*; Rus. *kagan*; Georg. *hakan*; Old Mong. *kagan, hagan, haan* and *han*. According to Golden, the etymology and meaning of this title are vague. He claims that this term was not widespread in the Altai area, because it was used only regarding 'sovereignty over an empire'. Golden did note the semantic distinctions in Mongolian between *kagan* 'supreme ruler' and *han* 'local ruler'.

Obviously, we should pay attention to the great antiquity of the two Hebrew nouns כהן/*kohen* 'priest, servant of God in the Temple of Jerusalem' and כהונה/*kehunah* 'priesthood, a high post, station or status' and the Hebrew verb of the same root כהן/*kihhen* 'to serve as a priest, occupy a designated post'. In the Hebrew Bible (Samuel II, 8:18) it says: "...and the sons of David were **kohanim**", which sounds odd, because King David did not come from the Levite tribe, i.e. neither he nor his descendants could serve as Temple priests. The famous Jewish commentator, RASHI (Rabbi Solomon ben Isaac, 1040-1105), having noticed

this discrepancy, interpreted this verse, giving the term **kohanim** the additional meaning 'nobles, aristocracy, magnates'. Note that the Hebrews who were widely dispersed throughout Europe and Asia carried their prestigious status with them as family names, such as: **Kagan, Kogan, Kogen, Koen, Kaganov, Kaganskiy, Kaganovich,** etc. Here, one cannot speak of a Turkic influence on the Hebrew, but only of the contrary--about the Hebrew influence on the Turkic, with the meanings 'noble, magnate, high-ranking, ruler' across the Turkic world. As to Khazaria and its local population, obviously they did not borrow this term from the Turks, since they already spoke that very same Semitic dialect from which it had come, along with many other loan-words.

Considering his time and place, the Russian scholar, I.K.Gudziy, in his book *Istoriya drevnerusskoy literatury* ('The History of Old Russian Literature', Moscow, 1950, p.80), eruditely recognized and bravely published one additional, relevant detail. He wrote: "**Kagan** is a Hebrew word meaning 'prince', passed to us from the Khazars." The first Russian princes called themselves '*kagany*', having adopted this title from the Khazars; but later on, when the time came to revise the Russian chronicles, the term '*kagan*' disappeared from use together with much information about Russian-Khazar relations. This term makes its last, momentary appearance in The Lay of Igor's Host (late 12th cent.).

4. **ras**--a component of the compound honorific **as tarhan** or **ras tarhan** (in the writings of Arab author, al-Ya`aqubi) or *razh tarhan* (in the writings of the Armenian author, Levond). Here the use of the Heb. **ראש**/*rosh* 'head, pinnacle, head-man, leader' or the Assyr. **reshu, rashu** are quite likely.

5. **shad**--a widespread honorific amongst the Turks during the early Middle Ages. Amongst the Khazars until the 9th century, the **shad** was the next position below the **kagan**, the vice- or deputy-**kagan**, as it were. Later the term **bek** replaced **shad** in this sense. This title can be found in several variants in the sources: *shad, ishad, shat*, etc. Golden did not reach any definite conclusions regarding the etymology of this term, though he assumed it was either Iranian or Turkic, but here are several examples from the Semitic lexicon: Akkad. **shad/shadu**

'mountain'; Assyr. **shadu** 'to be high; master, sovereign, owner, man'; and Heb. שדי/*Shadday* 'Almighty' (an epithet for God and the basis for the Slavic term *zhid* 'Jew').

6. **ilik**--a synonym of the title *bak, bek*, etc. Ibn Yaqut, a 13th cent. Arab author, wrote about this title in his book **Muyam al-Buldan** and P.Golden quotes the following interpretation by W.Radloff: "lord, ruler, sovereign, prince'. This is only a supposition and is far from exact. We must look at the following Assyrian words: **alaku** 'to follow someone, accompany, help, defend; to conduct, lead, pave the way for; to act, serve'; **ilku** 'to do forced labor; **alik ilki** 'someone doing forced labor'; **alik idi** 'assistant, defender, partner'. Thus, this Khazar title described the person holding the executive power. Note the similar Hebrew verb הלך/*halakh* 'to go, walk, step, proceed, continue'; הלכה/*halakhah* 'Jewish law, Jewish tradition, Jewish rules'; and מלך/*melekh* 'king, sovereign, ruler, monarch; he who determines the rules, how everything will proceed'.

Golden noted that **ilik** was a popular element in Turkic proper names. For instance, the son of Atilla the Hun was named Ellak. Since the Turkic languages did not preserve the meanings of such names, one can assume that they had borrowed this element. Having seen the Assyrian and Hebrew parallels, it seems clear that these loan-words came from the Hebrew-Aramaic dialect spoken by the 'lost' Israelite tribes during their Assyrian captivity.

12

The list of Khazar words includes comparatively few toponyms and hydronyms--only 11 names. Only one of these, the name of the Khazar fortified city, Sarkel, has the meaning 'white house', as explained by Constantine Porphyrogenitus, or 'white dwelling', as it appears in later supplements to Theophanes' chronicle. The Turkologists translate 'Sarkel' as 'yellow fortress'. As for the rest of the names on this list, Golden states that they have no convincing explanations. This is, no doubt, due to the fact that all the research done was both guided and limited by their obsessive desire to find them a Turkic

etymology, precluding other possibilities. Even the scant or vague data found in the various sources is neither completely taken into account nor studied in depth.

Today, in those regions that once were Khazaria, there are surprises to be found in current toponyms and hydronyms. We refer to the territories now called: the Lower and Middle Volga, the Northern Caucasus, the Crimea, the Ukraine and a part of Central Russia. We have already discussed the Semitic origins of the names Khazaria and Rus' and that both are semantically related to each other. Now we will study the term 'Crimea'. Apparently, the Crimea got its name due to the saline formations of the local soils. Most of the Crimean peninsula is a saline desert. Along the entire perimeter of this peninsula (except for the southern mountain area) there is a belt of particularly saline soil, covered in many spots with various crusts and layers of salt. The Hebrew term קרם/*qaram* means 'to be covered with a crust or skin, incrusted, enveloped'; קרימה/*qerimah* 'crusting, formation of crusts'; קרום/*qrum* 'membrane, skin, crust, film'.

In the work of Constantine Porphyrogenitus De Administrando Imperio, the Khazar toponym 'Levedia' is mentioned as being the territory between the Don and the Dnieper. Levedia is said to have been the place where the Hungarians, allies of the Khazars, settled in the mid-9th century (Somewhat later on they were forced out to the West by the Pechenegs). Constantine explained the origin of this toponym as coming from the name of the Hungarian leader, Levedias. In C.A.Macartney's book The Magyars in the Ninth Century (1930), another explanation can be found, according to which *Levedia* is a Greek word meaning 'a marshy, damp environment', i.e. Constantine's interpretation is questioned. One can also doubt Macartney's interpretation. Firstly, it is improbable that the Khazar territories passed to Hungarian control should have been given a Greek name. Secondly, would not the Greek, Constantine, have identified a Greek name, if it were truly Greek? So we should reject the Greek origin hypothesis. There is also no convincing Hungarian etymology, for if there were, surely it would have been found and presented by Macartney.Therefore, this Khazar toponym 'Levedia' should be provided with its Semitic intepretation, based on the Heb.

לבד/*levad* 'alone, solitary, separate', i.e. Levedia is a detached, isolated, designated territory. This can be confirmed historically and geographically--the territory between the Don and Dnieper rivers was truly separate, because it was allotted to the nomadic Hungarians for their settlement, adjoining allied Khazaria. Constantine erred--the country was not named for its Hungarian leader, but rather the other way around; he was called *Levedias* meaning 'inhabitant of Levedia'. Constantine's knowledge of these events and names was apparently casual (going back some 100 years). He also did not mention the name of the Kagan who ruled Khazaria in the time of Levedias.

Turning now to the Khazar names for the large territories, countries and so on, it is interesting to note how the Khazars called Byzantium. In ancient Rus', the Byzantines were not only called 'Greeks' but also '*romei*' from the Hebrew רומאים/*roma'im* 'Romans'. Rus' was initially a part of Khazaria and later, with its independence, communicated with Byzantium via the Khazar territories. It is quite clear that the Russians learned the term '**Roma'im**' from the Khazars--from their language and while passing through Khazar territories. We have one even more ancient piece of information. In 655 A.D., Pope Martin I was banished to the Crimea (to the town of Herson/Korsun'). He wrote in his letters about the shortage of bread and that it was brought to the Crimea from the southern coast of the Black Sea "from the lands of Romania, as the local inhabitants call them". M.I.Artamonov noted, in this regard, that "Consequently ... by the mid-7th cent., the Khazars had penetrated to the Crimea."[27] Here, not even the language of the Khazars interests us (which seems already clear), but rather the fact that Artamonov knew what it was and inadvertently revealed it.

The names of the Bulgars and of Bulgaria (both of the Volga and the Danube) should be connected to the facts that the Bulgars in former times lived in the Caucasus, left it and settled partly on the Volga and partly on the Danube. The Hebrew term בעלי הר/*ba`ale-har* 'owners/inhabitants of the mountain; mountaineers' and the singular בעל הר/*ba`al-har* make sense in this light. The name of another Caucasian people may also be derived from here--the Balkars. This originally Semitic term became the name by which both the Volga and the Danube

Bulgars still call themselves; this is also another piece of evidence that all the Bulgars spoke a Semitic language before they merged with the Turks on the Volga and with the Slavs on the Danube.

The Slavs named the Volga after the Bulgars living on its shores. Before then this river had other names: *Atel/Etel/Itil, Ra, Ros, Aras,* and *Araks.*What did these names mean? Who called the Volga by these names? In Assyrian there is a word **etellu** meaning 'large, great, high, mighty". This seems like an excellent name for such a river. And what do the other names mean? We have already spoken above about the common term for the Slavic rivers *Dunai* coming from the Assyr. **dannu** 'hard, violent, dangerous, loud, noisy', etc. When trying to understand the origin of the common term for the northern rivers, we find the old names for the Volga to be unusual. The Hebrew term רעש*/ra`ash* 'noise; to shake, be noisy, quake' corresponds in meaning to the Assyr. **dannu**, and, with or without the Hebrew definite article (הרעש*/ha-ra`ash* 'the noise'), may account for the other names of the Volga: *Ra, Ros, Aras,* and *Araks*, which may have resulted from certain distortions in the sources. This may apply to the Dnieper's tributary--*Ros'*--as well.

The name of the river *Bug* can also be explained as a distorted version of the Heb. בקע*/baqa`* 'to burst out, break through, split open, form a fissure, crack or slot'; Heb. **buqa`** means 'breached, cleft, split, fissured, cracked'; and בקעה*/biq`ah* means 'valley, basin, vale, glen, plain, hollow'. In fact, the name of the Siberian lake, *Baykal*, is probably also from this root.

The rivers flowing through the former Khazar territories appear to have many tributaries preserving Semitic names. Some branches and tributaries of the Volga are as follows:

Ahtuba (branch of the Volga)--from Heb. חתף*/hataf* 'to rob, snatch, steal away'; **hattuf** 'stolen, snatched' or חטב*/hatav* 'to chop, cut up', i.e. regarding the river branches.

Koloksha--from Assyr. **kalaku** 'raft, ferry-boat'.

Kokshaga--from Assyr. **kikkisu/kikkishu** 'cane fencing, wall, hut'.

Kosha (Great and Small)--from Assyr. **kushu** 'frost, cold'.

Kud'--from Heb. קדד*/qadad* 'to pierce, bore, cut through, drill'; passive **quddad** 'bored, reamed'.

Mayna--from Heb. מעין/*ma`ayan* 'spring, fountain, source, well'.

Mologa--from Assyr. **malahu** 'boatman, ferryman, sailor'; Heb. מלח/*malah* 'sailor'. The *Malahov kurgan* 'Sailor's Barrow' in Sevastopol (Crimea) also derives from this, just as the name of the Crimean mountain *Sapun-gora* 'Mountain Sailor' comes from Heb. ספן /*sapan* 'sailor' and הר/*har* 'mountain'.

Mocha--from Heb. מוצא/*motsa* 'origin, source, egress, exit'.

Samara--either from Assyr. **semeru** 'obstacle, barrier' or from Assyr. **shamar** 'to be violent, rough, swift, wild'; Heb. שמר/*shamar* 'to safeguard, protect'.

Sarata, Seret (for the Dniester)--discussed above.

Sok--from Assyr. **saku, suku** 'narrow'.

Soh--from Assyr. **suhhu** 'cane mat'.

Sura--discussed above.

Some tributaries of the Don River are:

Kalitva(White and Black); *Kalitvenets* --from Heb. קלט/*qalat* 'to absorb, assimilate'; **qelitah** 'absorption'. By the way, the nickname of the Moskovite prince, Ivan Kalita, has the same source; he was not, as is usually translated, a 'money bag', but rather 'the Devourer'. This parallels the Ukr. *glytay*.

Krasivaya Mecha ('beautiful Mecha' in Russian)--from Heb. **motsa**, like *Mocha* above.

Sal--from Assyr. **tsallu** 'sleeping, sleepy'.

Hopyor--discussed above.

Chir--from Assyr. **tser, tseru, tsir, tsiru** 'snake, coiling'.

Some tributaries of the Dnieper (*Mokraya Sura, Samara*) and of the Dniester (*Seret*) have the same names as tributaries of the Volga. The Bug's tributary, *Kodyma*, is named the same thing as one of the branches of the Volga--meaning 'eastern, early, ancient' from the Heb. קדם/*qedem*. We have already spoken about some Semitic hydronyms related to the Dnieper: *Berezina, Vorskla,* and *Ros'*. This list of Semitic hydronyms can be supplemented by the hydronyms of the Dniester basin: *Murafa* (Aram. 'quiet, marshy'), *Svitsa* (Assyr. 'western'), *Reut* (from Heb. **rahat** 'to run, hurry, be fast, be fluent').

Some hydronyms from the northern Caucasus are:

Malka--from Aram. מלכא/*malka* 'king'.
Samur--see the *Samur* mountain ridge and the *Samara* tributary of the Volga above.
Kura (2 rivers in Transcaucasia)--from Heb. קר/*qar* 'cold', discussed above.
Terek--from Heb. דרך/*derekh* 'way, path, road', cuts a path through the Caucasus mountain range.
Sulak--from Assyr. **shilik** 'to cut, rip'; Heb. סלק/*sullaq* 'to be removed, cleared out, taken away, washed away.'
Kagal'nik--from Heb. קהל/*qahal* 'community', must refer to a riverside settlement.

We could add more Semitic hydronyms to the list for the Khazar territories, but now let us move on to the Semitic toponyms in Khazaria. We found the following names in the sources, which , for some reason, P. Golden did not include in his list: **Asmid** (in Ibn Hawqal), **Barizulah** (in Idrisi), **Kammadon** (in Ibn Khordadbah), **Kegilah** and **Sargash** (in Gardezi), **Orna** and **Yahint** (in Plano Carpini). These names all have rather convincing explanations by their Semitic etymologies:

Asmid--from Assyr. **asmidu** 'garden plant, vegetable' or **asmatu** 'weapon, decoration'.
Barizula (like *Berezina*)--from Aram.בריז/*bareyz* 'water-source, well-spring' and בז/*baraz* 'to flow, pour out, run (as from a tap); to bore, ream'.
Kammadon--from Assyr. **kamadu** 'to weave into fabrics'.
Kegila--from Heb. קהילה/*qehilah* 'community'; see *Kagal'nik* above.
Sargash--may be from Assyr. **sharru** 'king, royal' and Heb. גוש/*gush* 'camp, encampment' or גיס/*gayis* 'army detachment'.
Orna--from Heb. אורנה/*ornah* 'pine tree' (f. form); note that towns are considered to be feminine in Hebrew.
Yahint--from Heb. יחד/*yahad* 'together, united'; Assyr. **yakitu** 'to unite, join, merge'.

We now turn our attention to the names of some Khazar towns all sharing the common prefix **sam-** (Sam-Karts, Samender, and Sambat). What do they mean? J.Brutzkus, in his article "*Istoki russkogo yevreystva*", 'The Sources of Russian Jewry' (in the Year-Book Yevreyskiy Mir, 1939, p.21), considered. the name 'Sambat' to be a typical Khazar name meaning 'the upper fortress', parallel to the Slavic *Vyshgorod.* For some reason, Brutzkus did not say what language he was translating from, nor should we assume that he meant some obscure Khazar language. He did not identify the language of the Khazars as being Hebrew nor any other Semitic dialect, but the interpretation he offered suits a Semitic interpretation. The name 'Sambat' is mentioned only by Constantine Porphyrogenitus (De Administrando, IX) in the following phrase: "The ships of the Ruses go downstream on the Dnieper and gather at the fortress of Kiev, otherwise called *Sambatas.*" This message confused many scholars, who considered Sambat to be a second name for Kiev. This was their mistake. Identifying Sambat with *Vyshgorod*, the residence of the Kievan princes, located some kilometers up-river from Kiev makes more sense. Whether Brutzkus guessed by himself, or whether he followed the Hebrew interpretation proposed by Heinzel and Veselovskiy, is difficult to say. One thing is clear: the Semitic interpretation is very convincing, since the Slavic name *Vyshgorod* is almost a literal translation of Sambat. In Heb. שמים/*shamayim* means 'Heaven, sky, celestial domain, on high'; Assyr. **shamu** 'Heaven, height, upper portions or spheres', and the Heb. בית/*bayit* means 'house, home'; in conjunction, these two words forming 'Sambat' could be understood to mean 'home on high, heavenly domicile'. However, this is contrary to the rule in Hebrew grammar--that adjectives must follow the nouns they describe, e.g. בית שמש/*beyt shemesh* 'home of the sun'. The transposition of these elements is not strange, considering the influence of the local languages, read from left to right (contrary to the Hebrew). Clearly, the language of the Khazars underwent some changes during its independent development.

It should be noted that all the old toponyms for Kiev are

related to height, mountains, etc., since it is located atop hills. According to the Polish historian, Stryjkowsky (16th cent.), Kiev was called '**Kivi**' ('mountains') in Sarmatian and its inhabitants were also called '**Kivi**' and later *goryane* in Slavic (from *gora* 'mountain', because the ancient settlement of Kiev was atop the hills). Two hundred years after Stryjkowsky, the Russian historian, V.N.Tatishchev wrote: "This does not mean 'empty mountains', but rather 'the city of Kiev', because Sarmatian **Kivi** and Slav. 'stone' and 'mountains' are all the same" (*Istoriya Rossiyskaya*, 'Russian History', v.II, n.12). Polish medieval scholars were uncertain as to whether the Sarmatians were Semites or descendants of Japhet. We already know that the Sarmatian language was Semitic. So we find the Hebrew word כף/*kef* 'cliff, rock, cape, promontory', pl. **kefim**, gen. **kefe-**, and the adjective **kefi**. It would appear that the ancient cities of Kiev and חיפה/*heyfah* 'Haifa', both located on hills above capes, share the same etymology.

The mountain *Horevitsa* is considered to be the location of the most ancient settlement in Kiev. Today we do not know precisely which of the mountains in Kiev carried this name, but, in certain versions of the Russian chronicle, it is thought to be on the same spot where the *Vyshgorod* was located: "The third brother, *Horev*, also built a town named after himself '*Horevitsa*', later called '*Vyshgorod*'." The name *Horev* is not commonly found amongst Slavic names (nor are the names of the other two brothers, Kiy and Shchek). So what can the etymology be, if not Slavic? Here the Hebrew Bible supplies the answer--there is a dry, barren mountain, located in the Sinai Peninsula, called הר חורב/*har horev* (Exodus 33:6). Such a name might also describe *Horevitsa/Vyshgorod*, a place high enough above the waters, never flooded, and so suited to human settlement.

Regarding the etymology of the name *Shchek*, the steep, rocky coasts in eastern Siberia are also called *shcheki* (see M.Fasmer, *Aetimologicheskiy slovar' russkogo yazyka*, 1987, v.IV, p.499). There is also a town called *Shchekino* in the Tula District on the river Upa. In Hebrew, there are several corresponding terms: צוק/*tsuq* 'cliff, rock', שקיף/*shaqif* 'jut,

promontory, crag, cliff, scarp' and שוקיים/*shoqayim* '2 steep sides of something; thighs'.

The ancient names of the Kievan rivers *Lybid'* and *Puchay* (later *Puchayna*) come from the Heb. לבד/*levad* 'alone, separate' and פצע/*putsa`* 'to be broken, cracked, separated', i.e. both these hydronyms reflect the natures of these rivers, just as the toponyms *Kiev, Shchek* and *Horev* reflect their mountainous locations. In the legend of the founding of Kiev, all these names (including the hydronym *Lybid'*) are personified.

The Arab historian, al-Mas`udi (early-10th cent.), mentioned the Khazar Vizier, Ahmad ben Kuya. This gave Pritsak the opportunity to suggest an hypothesis according to which Kiev (Kuyaba, Kuyeva, etc., in some sources) was founded during this Vizier's lifetime and named after him.[28] The weak side of this hypothesis is that there are toponyms throughout the eastern European countries (Poland, Czech Republic, Slovakia, Hungary, Serbia, and Bulgaria), in places never touched by Khazar authority, that are rife with names similar to Kiev: Kievitsa, Kievo, Kievets, and the like. There are about 20 similar names in all. Such a quantity would suggest that they are not related to personal names at all. The name of the founder of Kiev is unique in Slavic folklore and onomastics. Yet, judging by the locations and environments of all those places called by some variant of 'Kiev', they all share certain topographical features, being settlements built on high places above bodies of water, that might logically be dubbed 'hill, mountain, rock', i.e. Heb. **kef**.

Since the name for Kiev most certainly originates in the Khazar language, then those similiar names found throughout Eastern Europe, not under Khazar control, should be attributed to the influence of the Sarmatian language, which had been the second language of the Slavs long before their contact with the Khazars and which was identical with the subsequent Khazar language. The Khazars, having arrived in the new territories sometimes found and preserved various old Sarmatian toponyms and hydronyms, such as the names of the Dnieper rapids.

One of the districts of ancient Kiev (in today's Podol) was once called *Kozare* ('Khazars'). This place got its name fairly late, when exiled Khazars came to settle there after the fall of

the Khazar state. There would not have been a need for such a name if the entire city belonged to them.

Another ancient district in Kiev, located on the Zamkovaya Mountain, retained its name *Zhidove* ('Jews') for a long time. This district also had a second name--*Kopyrev konets* ('Kopyrev End'); the gate connecting Kopyrev End with the adjacent town of Prince Yaroslav (built in 1036) was traditionally named *Zhidovskiye vorota* ('Jewish gate'), until it was renamed *Lyadskiye vorota* ('Polish gate') much later on. Pritsak noted that none had ever explained the unusual name *Kopyrev konets*, so he tried to do so. In his opinion, Kiev was founded by the Kabars and it was their name that was being preserved in this very ancient Kievan district. Regarding the second name for this district--*Zhidove*--Pritsak explained that the Kabars, founders of the town, professed Judaism. We concur with Pritsak regarding the Jewish adherence of the founders of Kiev, however, his theory about the Kabars is contradicted by some of the data. Constantine Prophyrogenitus wrote about the Kabars being a group of anti-government rebels within the Khazar State, not a distinct people. These rebels moved from Khazaria not to the lands in the Dnieper region, but to Hungary. Besides, they were literally called 'rebels' (Turk. *kabar*) in Khazaria, so they would never have called themselves and their new settlements by this pejorative name. It looks as if the name 'Kopyrev End' originated not from Turkic *kabar*, but from Heb. כפר/*kefar* 'village'. So one of the first Kievan settlements may have been founded by Hebrew speakers; it was not coincidence that the Slavs later named this same settlement *Zhidove/Zhidy* 'Jews'--like the Khazars were called in the Russian *byliny*.

In 1950, I.M.Samoylovskiy published his article "*Slavyanskiy mogil'nik v Kieve nad Dneprom*" ('A Slavic Sepulcher in Kiev near the Dnieper') in Archaeology, v.III. He reported some 30 Khazar burial sites; these were recognized as being Khazari because the corpses were not burnt and they were buried with their heads to the West. In some of these graves, remains of the wooden coffins were found. Samoylovskiy also mentioned other burial sites that had already been discovered in 1874 near the Irininskaya Church, some of which were in catacombs. Taking into account that burial in catacombs was typical of the Saltov

culture, Samoylovskiy assumed that the sepulchers belonged to the Khazars. It should be added that burial in caves (catacombs) was also characteristic of the Mediterranean Region in ancient times. The Hebrews, in particular, buried their dead in caves with burial vaults. This method was certainly brought to the coasts of the Dnieper as well as to other places. The burial sites mentioned above could belong either to Semitic Khazars or to the Ants or Sarmatians, since the Slavs in this area stopped cremating their dead only at the end of the 10th century, when they converted to Christianity. We cannot exclude the possibility that the famous *Kievo-Pechersk lavra* (monastery), founded in the 11th cent. in the vicinity of the Kievan caves, was built on ancient Semitic burial grounds, and the later Christian burial sites simply followed the old Semitic tradition.

To show that these ideas regarding Kiev are not novel, let us quote the Russian historian, V.N.Tatishchev (early-18th cent.): "Kiy, Shchek, Horiv and Lybed' are not Slavic names, but Sarmatian ones. And if they were not invented, not derived from toponyms, they would appear before the Slavs came to these places, i.e. they are of Khazar origin, because the Slavic princes never had foreign names, but their own" (*Istoriya Rossiyskaya*, v.II, n.18). Further on he says: "Kiy, Shchek and Horiv are not Slavic names, but evidently, Sarmatian ones, since there was a Sarmatian people before the Slavic invasion. And though nothing can be said exactly about the name of Kiev, due to the lack of knowledge and of a detailed lexicon of that language, it seems that in these same ancient times this place was called 'Mountains', as Nestor also describes the Polians living on the Dnieper mountains. Pliny and Ptolemy, in their maps, named a town on the other side of the Dnieper--*Zagorie* or *Azagarium*--I think, for those mountains. One can determine from this that the Slavs were living here at that time. During this period, the Slavs were using both the Slavic and the Sarmatian languages together [both were in common use--V.Sh.]. These stone mountains are called 'Kivi' in Sarmatian, which was later transformed into the name Kiev. Later on, simpletons tried to derive the name [of Kiev--V.Sh.] from the name of a prince, as often amongst other peoples. It is also possible that, in some note or history, the Sarmatian phrase appeared--'Lord of Kivi' or 'Lord of the

mountains'--and this was later taken to be a personal name" (Ibid., IV, p. 391).

Tatishchev either knew or guessed many things: about the former bilingualism of the Slavs, that the second language of the Slavs was Sarmatian, about the confusion amongst the medieval Polish authors regarding whether the Sarmatians were descendants of Japhet or of Shem, and he, like his Polish forerunners, did not know what opinion to prefer. One seemingly contradictory detail--the maps of Pliny and Ptolemy with the names *Zagorie* and *Azagarium*--which were considered by Tatishchev to be Slavic, could cause everything to fall into place. Unfortunately, Tatishchev did not know that the Slavic term *gora* 'mountain' was from the Heb. הר/*har* 'mountain'. Or perhaps everyone knew everything, but kept silent.

14

To complete our discussion on the language of the Khazars, we should consider some data about Yiddish, the language of East European Jews. During the Middle Ages, in Poland and in other Eastern Europe countries, there was a very large concentration of Jewish population. The number of Ashkenazic Jews (i.e. Jews of East European origin) today is approximately thirty times that of other Jewish groups (Sephardic, Oriental and others). It was this ratio and some other facts that led investigators (A.Vetulani, H.Kutschera, A.Poliak, etc.) to deduce that the bulk of Ashkenazic Jewry came not from Germany or other western countries, where the Jewish population had never been large, but from the East, from Khazaria. Koestler (The Thirteenth Tribe, 1976, pp. 206-7), following other authors, and basing his opinion on the data re. German Jews having been killed by 'valiant Crusaders', remarked that the Jewish communities in Germany at that time were much too sparse to have been the source of the unexpectedly large Jewish population of medieval Eastern Europe. There were Jewish communities in only a few cities in the Rhine Valley, and no Jews at all to be found from there eastwards up to the Slavic lands. Koestler was not entirely

correct in this point, since it is known that a small, very old Jewish community existed in the Bavarian town, Regensburg/Ratisbon; however his overall conclusion was true. The pogroms accompanying the early Crusades destroyed German Jewry, rather than bringing about their emigration. As a rule, the few surviving Jews returned to their smouldering ruins. Besides, it was virtually impossible for refugees to pass eastwards through a Germany, so entirely overwhelmed with hysterical violence, without being attacked.

Some linguistic evidence has been preserved regarding the non-Germanic origin of Polish Jewry. Koestler (Ibid., p.222-3), after Poliak (Khazaria, ch.9) cited the following quotation from a rabbinical tract written in 17th cent. Poland: "May God will that the country be filled with wisdom and that all Jews speak German." This means that at that time not all the Jews of Poland spoke German, though it was considered desirable. About one century after the abovementioned was written, a certain Rabbi Luria from Germany visited Poland and was indignant with Polish Jews who spoke 'spoiled German' (Yiddish?). So it is clear that, at this time, all Polish Jewry already spoke a non-pure German.

The legend about the Germanic origin of East European Jewry appeared together with the formation and spread of the Yiddish language, the basis of which are eastern German dialects. Additional components of Yiddish are the Hebrew-Aramaic lexicon and, to a lesser extent, the Slavic one. A significant piece of evidence favoring the East European origin of Yiddish, noted by Poliak, was the absence of signs of French influence, which would certainly have been present inYiddish, or at least in its Germanic component, if it had come from the Rhine area, where French was more commonly used than German at least to the 13th century (Khazaria, 1944, pp. 317-318). East German dialects were brought to Poland and Czechia by German immigrants. Polish rulers invited German colonists and town-builders from the earliest days of Polish statehood. It is thought that at least 4 million Germans emigrated to Poland. They built the Polish towns and formed the burgher and clerical estates of Poland. The Jews, most of whom came to Poland from Khazaria (the Austrian author, Kutschera, even

thinks that all East European Jewry comes from Khazaria), settled in boroughs and towns and were obliged to learn German for business purposes. They no doubt already new the language of the local Slavic populace. And lastly, they had their own native tongue. All these elements composed their new language--Yiddish.

Those who did consider the possibility of the Khazar origin of East European Jewry, must have been disappointed in their linguistic findings. Since they considered the Khazars to be a Turkic people, they hypothesized a Turkic origin also for Ashkenazic Jews, i.e. saying that they were not Semites at all, but Turks. However, the nature of Yiddish refutes the aforementioned hypothesis. If the Khazar language were Turkic, this would certainly have influenced the formation of Yiddish and left characteristic marks. Alas, Yiddish shows no appreciable relationship to Turkic languages. So we must conclude that the Khazars did not speak a Turkic language.

Poliak apparently sensed the weakness of his position and so he stipulated that the use of a Turkic language was not necessary in Poland, explaining why it was 'forgotten'. But could it have been so totally 'forgotten' that it left no traces at all in the Yiddish? The real question is rather: Were Hebrew or its Aramaic dialect really necessary in Poland? Why did the Semitic lexicon enter Yiddish and to a much greater extent than the Slavic? One can respond that the Khazars read the Hebrew Bible and recited their prayers in Hebrew. True. But how did this lead to the creation of colloquial Yiddish? Did they take written Hebrew and speak it, foresaking their colloquial Turkic? This would be most strange, were it not already impossible. Besides, we know that the Karaite community of Poland was much smaller than the Ashkenazic one there, but that the Karaites, nonetheless, preserved the use of their Turkic dialect.

Poliak also tried to prove the Turkic origin of some Jewish family names (e.g. Galperin and Shapiro), but even if he were correct, such facts do not prove the nationality of the bearers of those names. Jewish family names reflect all those surroundings amidst which the Jews had to live, at one time or another. Amongst Jewish names one can find family names from: Russian, Ukrainian, Polish, Lithuanian, Latvian, German,

French, English, Spanish, Italian, Arabic, Georgian, etc. It is actually much more interesting and curious when members of other nations bear Hebrew surnames--one crucial subject of this book.

On page 319 of his book (Ibid.), Poliak noted the following: "...by the way, there are many words from the Turko-Tatar language which are common to both Yiddish and Slavic languages in Eastern Europe." It is a pity that this was mentioned "by the way". If he had only given examples, it would have been much more convincing. On the same page, Poliak spoke wistfully, saying that "the Turko-Tatar basis of the Yiddish lexicon awaits further research." Let us assume that one day there will be linguists who will be willing to devote their time (What prevented Poliak or others supporting his idea from doing so?), to surround themselves with dictionaries and grammars, and to find traces of Turkic influence in Yiddish. What place would such Turkic elements take in comparison to other components in Yiddish? How would such Turkic borrowings relate to the quantity of German, Hebrew, Aramaic, Slavic, Romance and other borrowings? Such Turkic elements would be among the last, but then, no doubt, these researchers would announce that they had discovered the final vestiges of the Khazar language in Yiddish. But this would be yet another self-serving, close-minded, one-track search for a predetermined answer. Nothing new or objective could come of such an investigation. Meanwhile, the structure of Yiddish (particularly the lexicon) shows marked evidence supporting the thesis that Ashkenazic Jewry originates from the East (from Khazaria). This, however, is a viable hypothesis only if we reject the theory that the Khazars spoke a Turkic language. Moreover, the very absence of Turkisms in Yiddish should be sufficient evidence that the population of Khazaria did not use a Turkic language even as their second language.

An approximate count shows that the Yiddish lexicon consists of 58% Germanisms, 34% Hebraisms and Aramaisms, 8% Slavisms, Romanisms, and other borrowings. On the one hand, German, despite its dominant role in the formation of Yiddish, could not be the language of the Khazars. We know why German played such a large part. On the other hand, the

language of the Slavs could not be the language of the Khazars as well. If this were so, then Slavisms would occupy second place in the Yiddish lexicon, but they are only in third place. So, special attention should be payed to the Semitic part of the Yiddish vocabulary, as the most likely representative of Khazar language.

At this point, it is necessary to add a few facts regarding the use of Slavic languages by the Jews of ancient Russia. A.Harkavy (19th cent.) wrote a whole book, the conclusion of which is that the Jews of Rus' spoke Russian in the 11th century. Perhaps the most interesting thing in this book was the testimony of a Polish historian, T.Czacki (18th cent.), who stated that the Jews who moved from Rus' to Poland used Russian even in their divine service. Harkavy, though he accepted this claim, had not actually seen it himself in Czacki's works, but rather quoted Czacki from other sources. However, this issue certainly demands our attention.

In the 20th century, long after Czacki and Harkavy, a document from the Cairo Genizah became known--a letter of recommendation (dated the 11th cent.) from the Jewish community of Salonika, Greece, given to a young man from Rus' bound for the Holy Land. This letter contained a request to other Jewish communities to help this traveller, since he knew no other languages except for Slavic (**Leshon Kena`an**), the language of his homeland. There is no reason to suspect that this data is incorrect. The only contradiction lies in the fact that there are comparatively few Slavisms in Yiddish; if the native tongue of this community were Slavic, then we would expect there to be many more Slavisms than Semiticisms in Yiddish. This problem, posed by Czacki (followed by Harkavy) and the Cairo Genizah letter, may be resolved if we accept that they were referring to Jews who had been living in Rus' (not in Khazaria itself) before the fall of Khazaria and before the mass resettlement of the Khazars to Rus', Poland and other Eastern European countries, i.e. that these were the exceptions and not the rule. The Jewish population of Rus' before the fall of Khazaria was, obviously, very small in comparison to the large Jewish population of Khazaria. Therefore, the effect of the Slavic language on the newly forming Yiddish language was

much weaker than the influence of the Semitic language of the masses of Jewish exiles from Khazaria.

Thus, Yiddish was created by the people whose native language was neither German, nor Slavic and definately not Turkic. What remains significant here is the Semitic (Hebrew-Aramaic) component, by which it is possible to determine the primary colloquial language of the creators of Yiddish. There is an existing opinion that says that all the Semiticisms in Yiddish come from the Bible or the Talmud, or as R.Jakobson said--from the language of the **heder** ('Jewish one-room school') and synagogue. This can be refuted by means of a linguistic analogy to the Ladino language. Yiddish appears to have a much higher proportion of Semiticisms in its lexicon than the Ladino (Judeo-Spanish) of the Jews of Spain (see the article "Ladino" in *Yevreyskaya aentsiklopedia*, St. Peterburg, 1913). It is true that amongst the Sephardic Jews in the Diaspora, after the fall of the Kingdom of Judah, Hebrew and Aramaic were used only for religious purposes in the yeshivas and synagogues, but not as an everyday language. The similar conditions for new language formation should have provided a similar quantity of Semitic borrowings, but this was not the case at all. For some reason, Yiddish surpassed Ladino significantly in the quantity of its Semitic borrowings. This cannot be explained by merely saying that the Ashkenazic Jews read more Scriptures and prayers than the Sephardic Jews did; for in this respect they were almost equal (in both groups virtually all the men were literate in Hebrew for the purposes of prayer and religious ceremony). Therefore, one must dig much deeper for a real explanation. The Ashkenazic Jews were not merely literate in Hebrew, but had been using spoken Hebrew a thousand years longer than the Sephardic Jews. There was a thousand-year time difference between the destruction of the two Jewish states--Judaea and Khazaria--yet Yiddish and Ladino were formed at about the same time.

If the former spoken language of the Ashkenazic Jews were Turkic, it would be most illogical to think that it would have had no influence on Yiddish, their new colloquial language. Taking into account the Khazar origin of Eastern European Jewry, the presence of a rather large stratum of Semitic (Hebrew/Aramaic)

words in Yiddish (as well as the absence of a Turkic component) points to the obvious conclusion that the mother tongue of the Khazars was Semitic.

Now we must ask: How can one speak of the influence of the Semitic languages of the **heder** (i.e., the languages of sacred written texts and prayers) on the formation of Yiddish, while ignoring the influence of spoken Aramaicized Hebrew? Yiddish was formed for current use from the spoken elements of other colloquial languages. Certainly the ancient, literary Hebrew texts were much less amenable to this process, though perhaps the difference between the Biblical Hebrew and the spoken Hebrew was minimal. Here we have a new problem--to distinguish between the Yiddish and the literary Hebraisms, or between the Ashkenazic and Sephardic versions of Hebrew. The main difference is in pronunciation--the Sephardic Jews use a more literary pronunciation, usually stressing the final syllable, while the Ashkenazic Jews usually stress the penultimate syllable, accordingly reducing the last vowel. Here are some examples for comparison, in which the stressed syllables are indicated:

ASHKENAZIC	SEPHARDIC	MEANING
bo-rukh; **bu**-rekh; **bo**-rokh	*ba-**rukh***	blessed
bo-her; **bu**-her	*ba-**hur***	youth, lad, chap
lo-shen; **lu**-shen	*la-**shon***	language, tongue
me-**di**-ne	*me-di-**na***	country, state
mil-**ho**-me	*mil-ha-**ma***	war
mish-**po**-he; mish-**pu**-he	*mish-pa-**ha***	family
ne-**sho**-me; ne-**shu**-me	*ne-sha-**ma***	soul, spirit
po-nim; **pu**-nim	*pa-**nim***	face, surface

Now, if we add that typical Assyro-Aramaic ending **-e** (instead of the Heb. ending **-ah**), we discover the origin of the very frequent Yiddish (Ashkenazic) **-e** ending--another trace of the Assyrian capitivity.

It is interesting that Eastern European Jews do not reduce the final vowels when reading Hebrew texts, though they do so when speaking. This was noted by linguist, Ed. Sapir, in his

paper "Notes on the Jewish-German Phonology" (in his Selected Writings, 1949, pp. 271-272). The existence of two parallel traditions: literary Sephardic vs. spoken Yiddish within the same group of Ashkenazic Jews allows us to conclude that Yiddish was formed under the influence of spoken, not literary, Hebrew.

R.Jakobson tried to explain the reason for the appearance of the Ashkenazic tradition as a byproduct of Germanic influence. He wrote: "... What caused this change in 'Ashkenazic' traditional pronunciation of Hebrew, replacing the more ancient, ultimate stress with the penultimate syllable? ... This shifting of the stress in the Ashkenazic version of synagogue language is apparently connected with the loss of distinction between long and short vowels--the quantitative relations, independent of stress, are deeply alien to the German linguistic environment" (Selected Writings, 1962, p.402). Such an opinion can be only partly correct, since there are also many words in the Slavic lexicon that were borrowed from Hebrew, and their stresses were also shifted to the penultimate syllable. In Slavic languages there are some cases of Hebrew loan-words in which previously unstressed vowels and even entire syllables were lost. So, this phenomenon of stress shifting is not the product of Germanic influence or of the locale. The following are some examples of stress shifting in Slavic loan-words from Hebrew:

HEBREW	**RUSSIAN**
ערמה/*a-re-**mah*** 'pile, heap'	*u-**ryo**-ma* 'pile, heap'
ותיק/*va-**tiq*** 'experienced, veteran, old'	***ba**-tya*, ***bat**-ka* 'father, elderly'
גלוי/*ga-**luy*** 'exposed, visible'	***go**-lyi* 'naked'
דורון/*do-**ron*** 'gift, present'	***dar*** 'gift'
זעקה/*za-`a-**qah*** 'outcry, howl, wail'	***zoyk*** Ukr. 'cry out, shout'
קריאה/*qe-ri-**'ah*** 'call, summons'	***krik*** 'cry out, shout'
לשון/*la-**shon*** 'tongue, language'	***lya**-sy* 'tongue'
משל/*ma-**shal*** 'parable, fable, saying'	***mysl'*** 'thought'
קבעת/*qub-**ba**-`at* 'goblet, cup, chalice'	***ku**-bok* 'goblet, cup'
פלטין/*pa-la-**tin*** 'palace, reception-hall'	*pa-**la**-ta* 'palace, reception-hall'
פטירה/*pe-ti-**rah*** 'death, riddance, removal'	*po-**ter**-ya* 'loss, waste'
שדה/*sa-**deh*** 'field, meadow, crop-land'	***sad*** 'garden'
המון,המלה/*ha-**mon**, ha-**mulah*** 'noise, tumult'	***gam*** 'din, uproar, noise'

נשיא/*na-si* 'prince, president'	*knyaz'* 'prince'
אבידה/*a-ve-dah* 'loss'	*o-bi-da* 'offence, insult, misfortune'
קורא/*qo-re* 'partridge'	*ku-ra* 'fowl'
מיכל/*me-khal* 'vessel, container'	*meh* 'waterskin, wineskin, bellows'

In the Semitic loan-words borrowed by the Slavs, not all the stresses shifted to the penultimate syllable; there are some cases where other syllables are stressed, including the original and ultimate stress being retained on occasion. The variety of these stress changes cannot be explained merely due to Slavic influence. Explanations must be sought rather in the Ashkenazic Hebrew itself, which developed for a long time isolation from the Hebrew of the Land of Israel and underwent Assyro-Aramaic influence.

One surviving Khazar honorific title (mentioned above) is **alp** which is also found in the Orkhon inscriptions in Mongolia. The Hebrew term אלוף/*a-luf* means 'champion, military leader, general', etc. A comparison of the Hebrew and Turkic terms shows that the stress shifted to the penultimate syllable, with the consequent reduction of the final, unstressed syllable. So the Khazars (or perhaps only the Turkic elite in Khazaria) said only **alp** and the Hebrew speakers passed this title to the ancient residents of Orkhon as well.

The various stresses found in the Semitic loan-words in Slavic languages indicate that the language of the ancient Slavs had come into contact with Ashkenazic Hebrew before all the words in the latter had shifted their stress. This contact took place some 1500-2000 years prior to the formation of Yiddish, when most, if not all, of the stresses had already shifted. The quantity and quality of the Hebrew and Aramaic elements absorbed into the Yiddish tell us much about the language of the Khazars. It should be added that the Germans, Slavs and Turks borrowed Semitic words not from the literary language of the **heder** and synagogue, but rather from the colloquial speech of the Hebrews (Sarmatians or Khazars). Anyway, phonetic conventions are adopted and mastered not from books, but from living speech.

At this point we would like to bring up one more phonetic phenomenon previously discussed in Part I--that the two basic Russian dialects differ in regard to the pronunciation of unstressed *o* (as *a* or *o*). This phenomenon was explained by the influences of different Semitic (Hebrew) dialects on the Russian, so now we can add that the pronunciation as *o* comes from the northern (Sarmatian) dialect and *a* is from the southern (Khazar) one.

Completing the subject of Khazar language, it is necessary to mention an hypothesis by the Polish Turkologist, A.Zajaczkowski, who considers the Crimean and Polish Karaites, from the linguistic point of view, to be the real representatives of the ancient Khazars. It is hardly subject to doubt that the Karaites, in spite of their own views, are of the same origin as the Khazars, but in this matter linguists cannot say anything definite. Zajaczkowski proceeds from the same erroneous hypothesis that the Khazars were Turks, based on the fact that the Karaite language is a Turkic (Kipchak) dialect. However, he did not take into account the fact that the Karaites went on to use a Turkic language rather late--only from the time of the Golden Horde (13th cent.) or slightly earlier, when the Kumans (Kipchaks, *polovtsi*) possessed the South Russian steppes. The Karaites living in the Crimea could not have used the Kipchak dialect before the Kipchaks (Kumans or *polovtsi*) came to the Crimea at the end of the 11th century. No one knows what language they spoke before this. There is, however, some evidence that they used some other language before they entered the Turkic linguistic environment. The Karaites call their own Turkic dialect 'the language of **Qedar**'. The Jewish traveller, Pethahiah of Regensburg (late-12th cent.), called the territory of South Russia '**Qedar**'; this was where he met the Karaites. The name קידר/*qedar* is known from the Hebrew Bible. It is the name of some nomadic Arab tribes, descendants of one of Ishma`el's sons. Obviously, the Karaites called the Turkic newcomers by this Biblical name, because they were nomads coming from the East. This means that the Karaites themselves were neither nomads nor Turks, and did not use Turkic language prior to the arrival of these nomads. This term '**Qedar**' could not be the name by which the Turks called

themselves, because they were not well-versed in the Hebrew Bible and would not have sought a name for themselves there. In fact, the Turks called themselves '*Kipchak*' and their lands--'*Desht-i-Kipchak*', i.e. 'Kipchak Steppe'.

Thus, taking into account the rather late transition of the Karaites to Turkic language use, and all that we have said above re. the language of the Khazars, it becomes clear that the Karaites and the Khazars do not share a common Turkic origin. We reject the hypothesis that they initially spoke a Turkic language. One would only be able to accept Zajaczkowski's hypothesis if there were a substantial Turkic component in the Yiddish of the Eastern European Jews. But judging from the nature and properties of Yiddish, no Turkic-speaking people took part in its formation.

It is interesting that, having rejected rabbinic Judaism, the Karaites also rejected Yiddish, when it became the common language of Ashkenazic Jewry. In 1897, only 383 Karaites, of the 12,894 Karaites living in Russia and Poland, spoke Yiddish. They once again showed their hostility towards the Jews of Eastern Europe, who, in turn, could not forgive the Karaites (for rejecting the Talmud, rabbinical scholarship and post-Biblical Jewish tradition). Due to these very disagreements, the Karaites treated the Khazars with enmity and considered them to be strangers who had just adopted Judaism and were not Israelites by blood.

A.Firkovich (19th cent.) tried to prove that the Khazars had adopted Karaite Judaism, but his attempt was feeble and unsuccessful. The Spanish authors (J.Halevi and others) had proved Firkovich's theory to be false long before he even presented it, since Khazars (later Ashkenazic Jews) followed the mainstream rabbinic tradition. Besides, Khazar rulers had already adopted Judaism in the early-8th cent., while the Karaite community had appeared in Baghdad only during the late-8th cent. In truth, we should admit that Judaism had already spread amongst the Khazars long before its rulers adopted it. Therefore, the interval between the Jewish revival in Khazaria and the rise of Karaism was probably even longer.

15

Khazar history has been forgotten. What remains is scanty, only a scarce, few scattered messages. Each little bit of information is gathered in the effort to restore the whole picture. There are many conjectures. The Khazars were a large people, able to resist Arab expansion. Judging by the strength of the Khazar armed forces (100,000-150,000 men)[29], the Khazar population had already reached one million in the 8th century. Such a great nation could not disappear without leaving a trace. The Khazars had their own written language before they began to practice Judaism, after which they used two different alphabets. For some reason, this numerous, literate people left behind them neither archives, nor annals, nor literature. There are, to date, only 2 known Khazar documents[30] and some information surviving in the literatures of other peoples. We are left with the impression that either the Khazars themselves, or someone else, purposely hid their history, so it would be forgotten, lost. After the fall of the Khazar state, the fate of the Khazars was forgotten, as was their arrival to Rus', Poland, Hungary, Czechia, Slovakia, to the Caucasus and Central Asia. Having reached these new abodes, they, as a rule, mostly forgot their country of origin, leaving only a few reminders as toponyms like: Kozara, Kozary, Kozarov, Kozarichi, Kozarzhevsk, Kozarevskoye Gorodishche and similar surnames.

The Russian historian, Tatishchev (18th cent.), knew of the Khazars' arrival to Rus', because of "the expulsion [of the Khazars--V.Sh.] by the *polovtsi* [Kumanians]". The Russian chronicles (11th cent.) and the Italian papal ambassador, Plano Carpini (13th cent.), knew of the Khazars living in the Caucasus. According to Koestler (20th cent.), Hungarian anti-Semites still call Jews 'Khazars'. It was only in the late 19th century that historians tended to accept the idea that Ashkenazic Jewry may have originated from the East (i.e. from the Khazars). But Eastern European Jewry in general remembers and knows virtually nothing about Khazaria. Why has the history of Khazaria been erased? Is this an internally repressed collective memory or an externally, purposely eradicated history? What does this phenomenon mean? Both in the

biographes of individuals and in the national histories of entire peoples, there are events and times that are so objectionable, so unbearable, that there is a desire to forget them. Their memory is either burdensome, or terrifying, or shameful, and so we wish to strike them from our memories. Clearly some such thing has occurred in our case, in the history of the Khazars.

The Jews remember all the awful, most tragic events in their national history: slanders, persecutions, pogroms, exiles, and genocides--all are carefully recorded and their memories guarded. Only one event seems to have been forgotten--the exile from Rus' at the beginning of the 12th century. We know about this event from the Russian chronicles. Judging by the large masses of Jews residing in medieval Poland, this was, no doubt, the most massive Jewish exile in Jewish history, surpassing the banishment from Spain (1492) and from Portugal (1497). The Sephards (the Jews from the Spanish lands) never forgot their exile, whereas the Ashkenazic Jews do not remember their exile from Rus' and cannot say, even today, how they came to be in Eastern Europe. The Spanish exile is immortalized in songs, legends and research, while the Russian exile is preserved only by one chary annalist's message, later repeated by Tatishchev in his works, *Istoriya Rossiyskaya* and *Leksikon Russkoy istorii*, i.e. known only from Russian, not Jewish, sources. This indicates that the Ashkenazic Jews purposely did not document their past, wishing to forget their migration from East to West and to erase traces of their Khazar origin.

All the nations, as a rule, begin to write their histories from the time they adopt a new religion. This, of course, does not mean that they had no history before then and often there is recorded history of their earlier period. But once they become adherents of a new religion, victorious neophytes, as a rule, monopolize the right to history writing, refusing to allow practitioners of the old faith to do so. Often these neophytes either rewrite their own national histories or start to write a new national history from the moment of the conversion to the new religion, as if their peoples were just being born. The Jews were no exception in this respect. Jewish history per se begins from Abraham, the Partriarch, who accepted the idea of monotheism, embracing it with his family. He is considered to have been the

first Jew and his heathen parents were not of any concern; they were Arameans or Chaldeans or whatever, but not Jewish, because they did not adhere to the Jewish faith. Accordingly, the history of Abraham's ancestors immediately ceased to be of interest to Jews, who recorded all that followed from Abraham. This is a historiographic fact. Exactly the same thing happened in the case of Khazaria and the Khazars--the moment the Khazars were converted to Judaism, they became 'Ashkenazic Jews' in the eyes of their neophyte historians, thus dooming Khazaria to oblivion. These neophytes wished to forget and erase the facts of their late proselytism, their heathen past, their non-monotheistic ancestors and all records of their history in Khazaria--leaving no Khazar historical works for our eyes.

The unparalleled uniqueness of Khazar mass conversion to Judaism forced scholars to seek its cause. To date, no real reason has been found, though some have made strained attempts. Koestler (The Thirteenth Tribe, 1976, pp. 72-73) quoted the historian, J.B.Bury (A History of the Eastern Roman Empire), finding him to be very convincing when he explained that Khazaria converted to Judaism in order to remain an independent force in the region, rather than becoming a spiritual vassal either of the Muslim Arab Caliphate or of the Roman Emperors, who might interfere in Khazar affairs. This was the only suggestion offered by the historiographers. Since it is true that freedom and independence are very important things, then why would the Khazars exchange their own pagan religion for Judaism? Was this not another form of spiritual dependence? They could have remained pagans (as the Lithuanians did until the 15th century) ignoring all the new, monotheistic religions. The best guarantee of any form of independence is not a special religion, but a strong army. The Khazars knew this well enough and, therefore, maintained very large, strong military forces. Not only did they know how to stand up for themselves, but they were the ones who were best able to help others in the area (especially Byzantium). In 737 A.D., the Khazars successfully rebuffed the 150,000 man Arab Army, yet even this remarkable victory was not immortalized by them. How different this is from the French experience. Under Charles Martel, the French had rebuffed the Arab intrusion just six years prior to the Khazar

victory over the Arab hordes. Clearly, the Khazars were afraid neither of the Byzantines nor even of the Arabs on the battlefield. So why would these brave warriors fear the foreign invocations of Christian or Muslim religious leaders, even if they were coreligionists? None of this either justifies or explains their conversion to Judaism.

When trying to speak about possible political motives for the Khazar conversion (usually without specifically naming them), the scholars immediately fall into a self-contradictory argument--converting to Judaism supposedly to prevent foreign control only caused Khazaria to become the sworn enemy of all its neighbors, so conversion was clearly not motivated by foreign policy. Thus, it must have been a matter of internal policy. But what could have been so serious an internal problem that it compelled the rulers of Khazaria to declare Judaism the state religion? Those who cannot renounce their belief that the Khazars were Turks must surely be at a loss for an answer. However, those who accept the Semitic origin of the Khazars can see a natural logic in this occurrence. Judaism was never an international religion, but rather the national religion of a specific people. Adopting Judaism meant becoming a Jew--a religious and national affiliation. Very few individuals would be willing to change their nationality, let alone an entire people. For the Khazars to convert en masse to Judaism, they must have been heathen Hebrews, who were not practicing Judaism, who were 'born-again' Jews (to borrow the Christian phrase).

As has already been said above, Biblical information about the ten Israelite tribes after they were driven off into Assyrian captivity is very scanty; these exiles are barely mentioned again. The awful silence of the Hebrew Bible regarding the greater part of the Hebrew nation can be explained only if we assume (and the Bible affirms this) that these 10 Israelite tribes had already fallen into heathen ways in the Holy Land before they were exiled. What ultimately happened in Khazaria was the reunion of the surviving heathen Hebrews (natives of Khazaria, descendants of the 10 Israelite tribes) with the practicing Jewish-Hebrews from the Kingdom of Judah. Upon recognizing their kinship and in reuniting, Jewish practice began to spread throughout Khazaria. This long, difficult, but successful process

was completed only when the entire Khazar people and its Turkic elite began to practice Judaism. The Turkic rulers adopted Judaism and declared it the state religion to please the overwhelming majority of the people, of their fear of losing their fragile control. This is confirmed by King Joseph letter and is the only plausible explanation for this phenomenon.

16

Christian and Muslim historians dealt with the conversion of Khazaria similarly--they either ignored the subject, offered minimal information, or distorted the facts and were hostile. One can understand their attitudes--they had no friendly feelings towards Jewish Khazaria. Besides, they were not obliged to write Jewish history in lieu of the Jews themselves. If Jewish historians were silent, the others filled in the gaps as best they could for their own purposes only.

Amongst all the sources concerning Khazaria, a special place should be allotted to the Russian chronicles, since the history of ancient Rus' (especially during the period of its formation) is integrally connected to that of Khazaria. But even in these chronicles the information is very scanty. The most commonly described chain of events is as follows: the Khazars took tribute from the southern Slavic tribes, while the Varangians taxed the northern ones; then the Varangians approached the southern tribes demanding that they stop paying tribute to the Khazars; the Varangian princes, Askol'd and Dir, captured Kiev; Varangian Prince Oleg came to Kiev and overthrew his predecessors; Svyatoslav (possibly Oleg's grandson) defeated the Khazars. That is virtually all the data available, save one significant legend that tells how the Khazars once demanded swords from the Slavs as their tribute, but having received these double-edged swords, interpreted this as a sign that the Slavs would defeat them in the future and become their masters, since Khazar 'swords' were single-bladed, obviously, referring to sabers. Clearly, the one and perhaps only enemy of the arising Russian state was Khazaria. Kievan Rus' was an independent state born of a Khazar colony.

Only one thing remains vague: how did the Slavs come to be under Khazar authority? When and why did they settle in the area of present day Ukraine, i.e. on the territory that belonged to Khazaria? If the lands along the Dnieper were captured from the Khazars, then the Slavs would not be paying them any tribute and Russian chronicles would not mention such a thing. On the other hand, the chronicles say nothing about the Khazars conquering Slavic lands[31] or about "violent raids" upon the Slavs (as in the violent fantasy in A.S.Pushkin's poem "Song about prophetic Oleg"). Nothing is said about a Khazar summons to rule over free Slavs, but rather only about the Varangians being called to lord over the Slavs, as if the Slavs could not cope on their own.

The Russian chronicles are also silent regarding the nature of the Khazar rule. However, they do mention the severe sway of the Avars (*obry*) over the Slavic tribe of *duleby*, the repeated, extortionate *polyud'e* ('tribute march') undertaken by Varangian Prince Igor' to the Slavic tribe of *drevlyane*, the murder of the Prince by indignant taxpayers, and the cruel revenge meted out on these taxpayers by Princess Ol'ga (apparently cruel and vindictive, though a Christian). But nothing of the kind is reported about Khazar lords.

The Russian chronicles also do not report the final destruction of the Khazar state. The victory of Svyatoslav over the Khazars (in 965), if this really occurred, was merely one episode in this war, which could not topple the Khazar state by itself. Only the Byzantine author, Cedrenus (12th cent.), actually reported a combined Greek-Russian campaign in the Crimea against the still extant Khazar state in 1016 and about Kagan Georgius Tzul being captured. Even regarding this victorious campaign the Russian chronicles remain silent. We get the impression that the Russian chroniclers continually avoid the subject of the Khazars as much as they can. So we conclude that the reason for this omission cannot be religious antagonism. Why would the Russians hush up a victory over heterodoxes? It would have made much more sense if they had shouted their victory from the roof-tops and at the crossroads. But this was not the case at all. The Greek Orthodox reported it, but the

Russian Orthodox did not. There must have been special reasons for this silence.

In the 9th century, when the might of the Khazar Empire was already declining, flotillas of Varangian conquerors began to appear on the water-ways of the Eastern European plain. These Scandinavian warriors were known to all the peopels of the Atlantic and Mediterranean coastal regions. They were called 'Normans' ('northern men') in Western Europe or 'Varangians' (*varyagi*='villains, robbers) by the Slavs. But since no countries (except for some Mediterranean ones) had navies, there was no one who could fight this new enemy. These Varangians seemed like phantom-warriors, suddenly appearing without warning here or there. Their main advantage was the element of surprise and thereir perfidious attacks. They were masters on the boundless expanses of water, where they were inaccessible and invulnerable. They could penetrate deep into the continents, by maneuvering on inland water-ways and even dragging their light-weight vessels from one river system to another.

It is quite possible that the Varangians made unsuccessful attempts to penetrate to the Volga River from its upper reaches, but were driven back by the Bulgarians and the Khazars. The water-ways of the Don and Dnieper rivers appeared to be more accessible, so the Varangians used them to reach Rus', the Black Sea and even Byzantium. In 860, they had already attacked Constantinople. Obviously, they had also tried to penetrate to the Volga from the Don at the closest point between the two. Therefore, it is anything but accidental that this risky location was precisely the place where the Khazar fortress, Sarkel, was erected in ca. 830. Thus, the Varangians had reached the Black Sea by the first decades of the 9th century and the arrival of these northern seamen to the area of Novgorod could not be dated ca. 860, as usually claimed in Russian history. The Russians began to be free from the Khazars only with the arrival of the Varangians.

There is an unexpected nuance concerning the formation of Rus' (given in the Russian chronicles record for 945)--the treaty between the Varangians and the Greeks. Amongst the representatives of Rus' who signed this treaty we find not only Scandianvian and Slavic names, but also Turkic and Semitic

ones. The least distorted and doubtlessly Semitic names that appear are: Aminodov, Igivlad, Istr, Kanitsar and Sfirka. Then there are another five names (Gomol, Gudy, Kary, Kutsi and Libi) that may also be Semitic, but distorted. If these names were borrowed (i.e. belonged to Germans, Slavs or Turks), then how did the Turkic names get into this list? Perhaps we are dealing here with some local separatists who, for some reason, decided to ally themselves with the Varangians against the Khazar parent state. But if there were Turkic separatists and conformists, surely there were also Jewish ones as well.

This treaty was concluded in 945, before Rus' adopted Christianity (in 988), and before the Russians became acquainted with the Bible; accordingly, the names of the Russian ambassadors are not particularly Biblical, but merely Semitic in general. Some of these names (Istr and Kanitsar) are East Aramaic. Remember that the Hebrew of the Sarmatians and the Khazars had been strongly influenced by Aramaic. In addition to the name Gudy (Yegudi 'Jew'), perhaps the next most interesting name found in this treaty is Igivlad (Heb. יחי ולד/*yehi valad* 'long live the newborn!'), a very rare name indeed, virtually non-existent in Hebrew onomastics, no doubt created by joyful, excited parents. Here, two points are significant: firstly, that the relatives of the Russian Ambassador spoke Hebrew; secondly, a secret of the newborn, independent Rus' is unveiled here--that alongside its cradle, amongst the representatives of the various peoples incorporated, stood Jews. Somewhat later, after the treaty was concluded, the situation of the Jewish and Turkic separatists apparently worsened. When the Byzantine Emperor, Constantine Porphyrogenitus, wrote his De Administrando Imperio (mid-10th cent.), while explaining the names of the Dnieper rapids, he did not use the services of Jewish interpreters nor did he give the Hebrew explanations, but gave only Russian (Varangian) and Slavic ones. Indirectly, this testifies to the fact that at that time, among the Varangian ambassadors, there were already no Jews. The removal of the Jews and the Turks from important state affairs had most likely taken place because the Khazars had dealt a serious blow to separatist forces. From then on, the Varangians would not appoint Jews or Turks to powerful positions, having vented their

anger on their local allies, whom they distrusted. The 'Cambridge Document' and the 'Note of the Greek Toparch', both confirm the information regarding the wars between the Khazars and the Varangians in the 930's. J.Brutzkus analyses the data from both these documents in detail in his work The Letter of a Khazar Jew of the 10th Century (Berlin, 1924), in which he restores the following sequence of events: the Jews are persecuted in Byzantium in 932; Khazaria reacts to this; the Ruses are incited by Byzantium and capture the Khazar fortress, Samkarts; other Khazar cities are conquered by the Ruses and the Greeks ca. 935; the Khazars recapture their cities and take cruel revenge on the local populace (including their traitorous kinsmen who had helped the Ruses). The accusation and punishment of some Khazar tribesmen indicates that there were even separatist tendencies inherent within the Khazar nation itself.

We can assume that the Jews of Rus' were debarred from state affairs due to the reprisals of the Khazars against the Varangians and their allies. By the way, the Khazars, in turn, forced the Ruses to attack Byzantium as a revenge for its mean actions, at which time the Ruses suffered a dreadful defeat at the hands of the Greek Navy. Therefore, the mentioned date of the Greek-Russian treaty (945 A.D.), containing Semitic names, does not conform to the timetable listed above--it seems to be too late. The date indicated in the chronicles appears to be incorrect. The treaty itself states that it was concluded "under the kings Roman, Constantine and Stephen", i.e. under Byzantine Emperor, Romanus I Lecapenus (whose sons are Constantine and Stephen). But Romanus ruled between 919-944, so he could not have been involved in a treaty in 945 A.D. Furthermore, in this treaty, the Greeks warn Russian Prince Igor' against attacking and laying claim to Crimean (Korsun') towns. It would have been absolutely impossible for Igor' to claim Crimean cities after such shattering defeats by the Khazars, then by the Greeks, and after his unsuccessful campaign to Persia in 943 A.D. He was in a position to make such claims only before all his defeats occurred, i.e. before the start of the Khazar-Greek conflict, prior to the Russian attacks on Khazar cities and before the Ruses were forced to attack Byzantium. Thus, the

aforementioned treaty could not have been concluded any later than 932 A.D. (when Romanus ordered all Byzantine Jews to convert to Christianity, persecuting those who refused), i.e. the date of the treaty in which Semitic names appear is about 15 years prior to the date indicated in the Russian chronicles. One more detail. As a result of the Khazar-Greek wars, all of the Crimean Peninsula appears to have been under Khazar control ca. 940 A.D. Therefore, in 945, the Greeks would not have warned Rus' against attacking Crimean cities belonging to their enemies; they would fear such Russian claims only if the Crimean cities belonged to them, i.e. before the Khazar-Greek military conflict began.

17

Now we return to the subject of the silencing of Khazar motif in the Russian chronicles. By the 11th century, Rus' was already a fully functional, independent state. The descendants of lawless Varangian bandit-leaders had founded their dynasty and even made marital pacts with the monarchs of other countries; the select, low-class cutthroats became aristocratic noblemen. These new lords began to worry about how history would remember their forefathers and depict themselves and their enobled descendants. This form of empowerment and dynasty-building is common throughout world history. Apparently the Russian chroniclers were interested in recording the truth, but this infuriated the new lords. They wished to be recalled as noble knights and heroes, not exposed as highwaymen and bandits. They cared neither about objectivity, nor about historical truth, and so they began a systematical revision, a literal rewriting of the Russian chronicles. It is thought that Prince Vladimir Monomakh and his apprentice, Father-Superior Silvester, began this revision in the early 12th century. But one hundred years before them, Prince Yaroslav the Wise, a bibliophile, imprisoned the Bishop of Novgorod and the writer, Luka Zhidyata, for some "improper conversations". He had probably preached or written something inappropriate or offensive to Yaroslav. The 'Via Dolorosa' of Russian literature under

continual state censorhip began with the incarceration of Zhidyata, with this seemingly Jewish name.

The Italian Jesuit, Antonio Possevino (16th cent.), knew that the Russian chronicles were "spoiled" and wrote about this in his memoirs. He most likely found this out in Poland, not in Russia. The Russian scholars (A.A.Shahmatov and others) established only in the 20th century that the Russian chronicles had been edited more than once. It is not surprising that, amongst other things, most of the information regarding the Khazars also disappeared, i.e. was also edited out. It should be said, however, that the silence of the chronicles in the matter of Khazaria is beneficial. If the information (that disappeared) had been negative, the Varangians would have had no reason to destroy it; to the contrary, they would have carefully preserved it in order to show how they had liberated the Russians from the heavy Khazar yoke. But since the truth was, apparently, otherwise, i.e. positively regarding the Khazars, they preferred to hide it.

The adjusted, revised Russian chronicles are silent about many things. First of all, they tell nothing about how part of the Slavs had come to have been under Khazar authority. We had said above that the Slavic tribe, the Polians, must have resided at one time in the steppe region in order to have earned their name 'Polians', but they could not have settled there without either Khazar permission or a military conflict with the previous landowners, also Khazars. One very mysterious phrase used by M.I.Artamonov is: "It is natural that when settling in a Khazar area, the Slavs would fall under Khazar supremacy"[32]. In plain language, this means that the Slavs settled in the area of the present day Ukraine, which was under Khazar control, with Khazar permission. If the Slavs had conquered those areas from the Khazars, they would not have been under their control. If the Slavs had fought the Khazars and lost, the Khazars would not have let them settle there at all. Therefore, if the strong Khazars allowed the weak Slavs to settle along the Dnieper, logic dictates that this was a peacable agreement. This means that the Slavic memory of the Khazars, before the Varangian editing of the Russian chronicles, was positive, obliging the Varangians to obliterate it.

What was recorded about the Polians can be applied equally

to the other Slavic tribes, the Severyans and Vyatiches, who also paid tribute to the Khazars. Apparently, this tribute was not too heavy, since it was not censured in the chronicles. Perhaps, this was another reason why the Khazars did not leave a bad memory behind and the fall of Khazaria was not noted. The Slavs were, no doubt, not overjoyed being in the hands of their new, cruel Varangian lords.

In 1016, the allied Byzantine and Russian troops inflicted a shattering defeat on the once mighty Khazaria, finally weakening it. Byzantium recaptured the Crimean cities and Rus' got the southern steppes. But shortly after that, these allies had a new problem, because they had eliminated their natural protection. They had not foreseen that, without the Khazar defense against the eastern nomads, they were left open to attacks. Thus, during the 11th century, most of Asia Minor was conquered by the Turks-Seljuks and now there were no Khazar troops to help Byzantium to rebuff this new attack, as they had once done against the Arab onslaught. And in the mid-11th century, the entire South Russian steppe was captured by the *polovtsi* (Kumans, Kipchaks), who continued to trouble Rus' with raids for the next 200 years (until they were replaced by an even more formidable enemy--the Tatars). When the *polovtsi* moved westwards, capturing the steppe region, they cut Khazaria in half, driving the former inhabitants to the South, North and Northwest. Judging by the percentages of Jewish populations later found in the Caucasus region and in Eastern Europe, the *polovtsi* initially moved across the southern boundaries of the steppe region and then continued moving northwards, forcing the Khazars out to Volga Bulgaria, Rus' and Poland.

Tatishchev (early-18th cent.) knew about the Khazar migration to Rus' and sometimes mentioned it in his work *Istoriya Rossiyskaya* (1964, v.I, p. 203; v.IV, p. 431, etc.). He wrote, for example: "The Khazars, as it is known, moved to Rus', having been forced out by the *polovtsi*". Actually, the matter was somewhat more complicated, but Tatishchev knew the main thing--that the bulk of the Khazars had left for Rus'. When and how they left Rus' is known from the Russian chronicles.

In 1113, the Jews were expelled from all Russian lands. According to a chary chronicle passage, the circumstances of this event were as follows: on April 16th, 1113 A.D., Kievan Prince Svyatopolk died. A revolt broke out. The Kievan *tysyatskiy* (chief executive of the city military and courts) was murdered and there was pogrom against the Jews. The local noblemen, fearing more trouble, elected Vladimir Monomakh (cousin of the deceased Svyatopolk) to rule as Grand Duke. After some hesitation, Vladimir came to Kiev (on April 20th), where he was welcomed triumphantly, and the revolt was stopped. Slightly later on, Kievans approached their new Grand Duke with a complaint against the Jews--saying that the Jews "sell the people off [as slaves?--V.Sh.], compete with Christian trade and convert many to their [Jewish--V.Sh.] faith". Monomakh convened a council of all the princes and they decided to expell all the Jews from Rus'.

The first accusation--that the Jews were slave-traders--is the most serious. Certainly this is a dishonorable occupation, but here it is much more than just that. How can collective blame be placed on an entire people, even if this were the occupation of some of its members? Certainly all the Jews of Rus' could not have engaged in slave-trade nor even been ordinary traders. Furthermore, where would Jewish slave-traders get slaves to trade, if not from Slavic slave-owners themselves (who had a constant supply of local debtors)? Surely they were not abducting people off the streets. And to whom would they have sold these slaves? To the Slavs themselves and to foreign slave-owners as well. This accusation is inseparably connected with the next accusation and both sound as if they originate with the local Russian merchants and slave-traders, who wished to rid themselves of the Jewish competition.

The second accusation--that Jewish trade generally competed with Christian trade--no doubt also effected a narrower sector of the medieval slave-trade. Russian Christians were still engaging in slave-trading some seven and a half centuries after the Jews

were exiled from Rus'. If only Jews engaged in slave-trading in Rus' , it would have become a stronghold of freedom immediately after their banishment; but this was not the case. This means that the problem was not the existence of Jewish slave-traders at all, but rather something inherent in the Russians and the Christians themselves, who were capable of enslaving their fellowmen and coreligionists. The Russian historian, V.O.Klyuchevskiy, wrote about this in his Works (1956, v.I, p. 274): "The economic well-being of Kievan Rus' in the 11th and 12th centuries was maintained by slave-ownership. By the mid-12th century [note that the Jews had already been expelled in 1113 A.D.--V.Sh.], slave-ownership there had reached huge proportions. Already in the 10th-11th centuries, the *chelyad'* ['slaves'--V.Sh.] were the main Russian export item to the Black Sea and the Volga-Kama markets. The Russian merchant of that time invariably appeared everywhere with his main commodity, with *chelyad'*. The eastern writers of the 10th century draw us a vivid picture of the Russian merchant selling the *chelyad'* on the Volga; having disembarked, he would seat his living goods--bondmaids--on benches in the Volga markets, in the cities of Bulgar or Itil. He would come to Constantinople with these same goods. When a Greek inhabitant of Tsar'grad [Constantinople--V.Sh.] needed to buy a slave, he would go to a market in which 'arriving Russian merchants sell *chelyad'*--so we read in [the story of] one posthumous miracle of Nicholas Thaumaturge, dated the mid-11th cent. Slave-ownership was one of the most central topics to which the oldest Russian legislature payed much attention, judging by the Russkaya Pravda; the portions on slave-ownership composes one of the largest and most elaborate sections of its legal corpus. Apparently, slave-ownership was the primordial legal and economic source of Russian land ownership... From the 10th cent., *chelyad'*, as we know, and furs were the main Russian export items."

So, Russian slave-ownership and Russian slave-trading not only did not disappear with the banishment of the Jews, but, on the contrary, gained strength and increased. In fact, not Jewish slave-traders, but rather Russian (Varangian or Slavic) slave-traders were known in the slave markets and Slavic slaves

were bought not only by heterodoxes, but also by Greek-Christians. In regard to trade in general, and more specifically to competition in trade, the severe punishment meted out to the Jews of Rus' did not fit the 'crime' of regular competitive trade.

The final accusation--the active conversion of Russians to Judaism--is the most absurd of the three. If the conversion of heterodoxes were typical of Judaism and if Jews intended to actively convert others to their faith, then all those peoples who had been subjects of Khazaria would have been converted to Judaism under far more convenient conditions, willy-nilly and Russia would have been entirely Jewish by now. If someone had become Jewish in 1113, this could only have been voluntary; there was neither temptation nor compulsion, because nothing could be gained by such a move, save misfortune.

Thus, all three accusations appear to be false, fabricated solely to provide a formal justification for reprisals against the Jews and their ultimate banishment. There was no one to argue against these claims. Lies were put forth to conceal the real situation.

In 1097, six years prior to these events in Kiev, there was a congress of princes held in the town of Lyubech, at which a decision was made to secure each prince his own *otchina* (i.e. his own paternal domain), in order to avoid further in-fighting. Kiev had remained the designated property of Prince Svyatopolk (cousin of Vladimir Monomakh) and his successors. All the princes swore to be true to this treaty and kissed the cross in confirmation. It is thought that Monomakh instigated and coordinated this congress. Taking into account the decisions made there, Monomakh, who had occupied the throne of the Grand Duke of Kiev in 1113, should be considered a perjurer and a usurper. The chronicles say nothing on this matter, but indicate that Monomakh was summoned to Kiev by the Kievans themselves. At this point, it is important to know precisely both who invited Monomakh and who composed the chronicles.

Having just mounted the throne, the new Grand Duke of Kiev took a somewhat suspicious, repressive measure: he prohibited the monks of the Pecherskiy Monastery from writing the chronicles, and handed that task over to his loyal supporter,

the Father-Superior of the Vydubitskiy Monastery, Silvester[33]. This Silvester rewrote the entire chronicle of Nestor, editing and elucidating the new events 'properly' (in accordance with the wishes of Monomakh), ostensibly so that the Kievan monks would not write 'erroneous' reports, when recording the actual, unfavorable events. Silvester's version is thought to be the second rendition of the earliest Russian chronicle, *Povest' vremennykh let* ('Tales of Bygone Years'), and later Monomakh's son, Mstislav, made a third version. But as L.V.Cherepnin noted (in his article "*Povest' vremnnykh let*", in *Istoricheskiye zapiski*, 'Historical Notes', no.25, 1948), none of these versions has reached us untainted. So the chronicles were thoroughly rewritten to please the rulers, and what Silvester did not do, was completed by Mstislav's apprentices.

It seems clear that the chronicles' description of the events of 1113 A.D., as recorded by Silvester, were tailored by Monomakh's henchman to justify the usurping of the throne of Kiev. He was never summoned at all. But even if we accept the statement that he was called by the Kievans to rule, what would cause them to do such a thing? Who actually summoned Monomakh? He was invited by the *veche* (a general meeting of the townsfolk), which took place immediately after the death of Svyatopolk. The townsfolk sent an invitation to the city of Chernigov, in Monomakh's domain, and, while awaiting his answer, attacked the home of Putyata and the homes of the Jews, i.e. the rebellion began after the *veche*. There is a discrepancy here. Assuming that this meeting was called to determine the succession to the throne, while Svyatopolk's four sons (Bryachislav, Izyaslav, Mstislav and Yaroslav) were all alive, this would no doubt mean that smouldering discontent had turned into a rebellion before the meeting was called. This *veche* was probably being held under pressure by rebels, who dictated and enforced the resolution passed there. Yet, if the local chiefs and populace succumbed to the will of the rebels, this means that they must have been seriously intimidated and overwhelmed, and that the murder of Putyata and the pogrom against the Jews must occurred before the meeting was called.

It looks as though the entire affair was well planned and

organized; this was not a spontaneous pogrom triggered by some drunk, but rather an adroitly calculated event planned by an insidious politician. First he neutralized Putyata, who was in charge of military and legal affairs, i.e. the only one who could effectively suppress such a revolt. With the murder of Putyata, the city became leaderless and powerless. Then the rebels pounced on defenseless Jews, adding momentum to this rebellion by enlisting petty pilferers and anti-Semitic thugs to their numbers, and by frightening those who might think to resist. The chronicle does speak about the pillage of Jewish homes, yet says nothing about the reasons for this revolt, or about its suppression, nor about punishment of the guilty parties with the arrival of Monomakh. This revolt was said to have ended by itself ("*ulezhe*"='died away') when Monomakh came to Kiev. There was really no need for suppression or punishment, if the aim of the rebels was to bring Monomakh to Kiev; he would never punish those who paved his way to the Kievan throne. It seems their payment was the loot taken in the robberies. Monomakh paid for his throne with the blood and property of the Jews of Kiev. In fact, a bit later on, he repeated this ploy throughout the country, thus winning sympathy and support from the riff-raff, who did not care about the source of their acquisitions, nor about the methods involved; whereas the better elements in the population knew that what was attained by robbery could not benefit anyone, as the Russian proverb says.

Russian historians always emphasized and exaggerated the nation-wide adoration of Vladimir Monomakh, but Ivan the Terrible (16th cent.), in his accusations of the Russian people, already remarked on their opposition to the entire Ryurikovich dynasty and to Monomakh in particular. We will return to this matter later on.

Thus, a rather precise line is traced. The reason for the Kievan revolt is not indicated in the Russian chronicles. Monomakh was called to Kiev by rebels and became the Grand Duke (and is considered to have been the first Russian king) as a result of this revolt[34]. Nobody tried to suppress this rebellion, nor was anyone punished for it. The episode of the privatization and monopoly of the chronicle-writing indicates an attempt to hide the truth about those events of April 1113. We can

conclude that Monomakh himself was the actual instigator of the Kievan revolt, with the intent of seizing the Kievan throne and becoming a powerful Grand-Duke. In fact, Monomakh was an impostor, usurper and perjurer. The banishment of the Jews from all the Russian lands is connected to Monomakh. These exiled Jews left for other Slavic lands and for Hungary, thus enlarging the already existing communities there. The further history of the East European (Ashkenazic) Jews is rather well known, but we will focus, instead, on those previously unknown or little-known segments of Jewish history.

19

Half a century after the events in Kiev, the following message appeared in the Russian chronicles about the Jews of Volga Bulgaria: "Many Bulgars and Jews [*zhidy*] come, adopt Christianity and remain." This was written in regard to Suzdal' Rus', the location to which Prince Andrey Bogolyubskiy, a grandson of Monomakh, wished to transfer the center of the Russian state. J.Brutzkus, having noticed this piece of information in the chronicles, mentioned it in his article "*Istoki russkogo yevreystva*" ('The sources of Russian Jewry' in Yevreyskiy mir, 1939), but paid no attention to the chronicle's causal tone, as if Jews usually adopted Christianity voluntarily. It seems suspicious that Jews would convert so easily; rarely in Jewish history did Jews convert without duress. More likely than not, they were converted by force. Prince Bogolyubskiy pursued an expansion policy on the Volga and was at war with Volga Bulgaria, expanding his domain at its expense. The Bulgars and Jews did not come to Rus' of their own free will, but were brought as captives. The Prince was known for his bad temper. The way he treated his coreligionists in Kiev (1169) is known--sparing neither young nor old. So why should he spare heterodoxes? His behavior was probably like that of the later, penultimate Ryurikovich on the Russian throne, Ivan the Terrible, whose order regarding the fate of the Jews of conquered Polotsk was: "Baptize those who agree to it and drown the rest in the Polota River."

More specific mention of the baptism of Volga Jews appears in the tale about the conspiracy against Prince Bogolyubskiy. A certain Kuz'mishche, mourning the murdered Prince, recollected some of the Prince's actions: "...and you baptized Bulgars, Jews [*zhidove*] and all the pagans." This is much closer to the truth. They had not volunteered to be baptized, but rather the Prince had baptized them, and, apparently, he did so similarly to the way in which Vladimir the Saint and his associates had forcibly baptized Rus' (Putyata with fire, Dobrynya by the sword) and later Ivan the Terrible (by the threat of drowning). This is how the 'pagans' were obliged to accept the 'sovereign good'. Willy-nilly, the Jews of Volga Bulgaria, along with the other peoples of Central Russia and the Volga region, became integrally involved in the process of the formation of the Great Russian nation. This process left its traces in Russian history.

Medieval Russian sources show a duality towards the Jews--either they accuse them of committing all the mortal sins or they call the Russians themselves by the name of 'New Israel'. This name for the Russians was provided by the Greek and Bulgarian Christian missionaries, who called all the new converts to New Testament faith 'New Israel', though this was used especially to denote the Russian Christians. Secular sources (except for Russian sources) do not use this term. The following are some examples from Russian sources. Prince A.Kurbskiy, who ran from the tyranny of Ivan the Terrible, accused the Tsar, in a letter to him, of destroying the Russian boyards--"the mighty ones of Israel" (see the first letter). The Tsar used this same expression in his reply. In the work The Address Concerning the Fire in Tver' by Maxim the Greek (16th cent.), the following phrase is addressed to the Russian clergy: "My priests, the mentors of New Israel..." (see N.I.Kostomarov, *Russkaya istoriya v zhyzneopisaniyah*, 'Russian History in Biographies', Moscow, 1991, p. 242). And here is what the Russian Tsar, Dmitriy the False (early-17th cent.), said to his subjects: "You call yourselves 'New Israel' and consider yourselves the most pious people in the world, but you do not live like Christians at all. You hardly love each other and are barely inclined to do good. Why do you despise the heterodoxes?" And lastly, in a quotation from 'The story of the

death of the military leader, M.V.Skopin-Shuyskiy' (ca.1612): "And here there was no less crying amongst the people of the common assembly, of the New Israel, among the Christians of the Moskovite State" (see *Izbornik : Povesti Drevney Rusi*, 'Selected Stories of Ancient Rus", Moscow, 1986, p. 268). Enough examples.

Let us now pay attention to the words of Dmitriy the False. In his opinion, 'New Israel' refers to Christians, but the Russians were named so even though they had not adopted Christianity, as if there were no connection between the idea of 'New Israel' and Christianity. Dmitriy had observed the marked disparity between the Russian self-name and Christian ideology, i.e. in Russia the idea of 'New Israel' was either only faintly connected with Christianity or not at all. So what was the connection, if not for a linguistic affinity, an ethnic closeness between the Jews and the Russians? So who might cultivate and nurture the concept of 'New Israel' in Russia industriously, if not those who knew of this linguistic affinity between the Jews and the Slavs and of the ethnogenesis of the latter? These were not Christian preachers, but rather assimilated Jews from the Volga. Therefore, the idea of 'New Israel' was implanted in Russia not thanks to, but rather in spite of the spread of Christianity, the seamy side of which was the pathological hatred of the Jews, left to Mankind by the immortal John Chrysostom and his lesser known forerunners and followers.

The fact that the Russians called themselves 'New Israel' should be seen in light of contemporary messianism in that area; the Russians felt that they were 'God's Chosen People' or 'God's human agents', literally in Russian 'the God-bearing people', i.e. the messianic people. These concepts are inseparable. Even if the term 'New Israel' were taken from Christian preachers, the messianic concept could not have originated from them. Nor could it have originated from the Greeks themselves, who had brought Christianity to the Russians, since they did not have the concept of being 'a chosen people' in their religious philosophy, nor would they have bestowed such honorifics on mere 'barbarians' (such as the Slavs). The only two peoples who had messianic traditions were the Jews and the Russians. We also know that the Volga Jews had assimilated into the Great Russian

Nation as it had formed. Obviously, their influence is the source of Russian messianism.

In Moskovite Rus', alongside the concept of 'New Israel', there was also the idea of the 'Third Rome' (that two had already fallen and that the third, Moscow, would stand forever). It is generally accepted that this idea came from the monk, Philotheos (mid-16th cent.), but most likely his was only the final formulation. This probably arose soon after the fall of Byzantium (mid-15th cent.) and as a result of the transfer of the center of Greek Orthodoxy to Russia. This was published under the name of a monk, indicating the lower class origin of this concept. The idea of the 'Third Rome' enjoyed limited popularity, mainly among Russian rulers. Perhaps this arose, not so much due to the shifting of the religious center, but as a result of the growing amibitions of Moskovite rulers. This concept supported imperial succession, i.e. it was not a lower class idea. It never became very popular and was never greatly publicized, perhaps because the neighboring countries might be frightened by signs of a new imperialism, a new trend towards expansion--Moscow declaring itself the next in the line of conquering empires: Rome, Byzantium and now Moscow, as it were.

The idea of 'New Israel' was a religious one (later replaced by the concept of 'Holy Russia'), while the idea of the 'Third Rome' was political, i.e., these stem from different strata in Russian society, which determined the popularity and longevity of these concepts.

20

We can see from some events in Russian public life that the Russian clergy were always apprehensive of the Jewish influence on people. One of the first works of Russian literature, written in the 11th century, was a pamphlet by the Kievan Metropolitan, Ilarion, entitled: *Slovo o zakone i blagodati* ('A discourse on the Law--the Hebrew Bible--and the sovereign good--the New Testament'), directed against Judaism. This same tendency was also reflected in the accusation of the Jews of

Kiev--that they were spreading Judaism in the 12th century. In the 13th-14th centuries, a book appeared entitled: *Tolkovaya paleya na iudeya* ('A Commentary on Judaism'), which was a criticism of Judaism. It is interesting that this book was published under the Tataro-Mongolian yoke and the author or authors of the "*Paleya*" had only one problem--to prevent the Christians from converting to Judaism. This was apparently a real danger, but it could not have been caused by the Jews themselves, because they were no longer in Russia.

In the late-15th century in Russia, a heresy named *Zhidovskaya* ('Jewish') or *Zhidovstvuyushchih* ('of Judaizers') spread. This was described in the book *Prosvetitel'* ('Enlightener'), written by an opponent of this heresy, the Father-Superior of the Volokolamsk Monastery, Joseph Volotskiy. He reported that the person who had instigated this heresy was a Kievan Jew named *Skhariya* (Zekhariah), who had come to Novogrod with Prince Michael Olel'kovich in 1470. Volotskiy reported that this Skhariya converted two Russian priests, Dionisiy and Aleksiy, to Judaism, and these two then tempted many other Novgorodians, both laymen and clergy, to convert as well. In 1480, the Grand Duke, Ivan III, not suspecting with whom he was dealing, transferred these two clergymen, Dionisiy and Aleksiy, to Moscow. Here they successfully continued their schismatic activities, having evolved into a full-blown heretical sect, involving even the Tsar's own daughter-in-law, Helena, and the Metropolitan Zosima himself. In 1487, the Novgorodian Archbishop, Gennadiy, began an active attack against the heresy. Joseph Volotskiy joined Gennadiy in this fight in 1493. Their persistence eventually forced the sluggish Ivan III to act belatedly. Then the official campaign began to pursue, curse, judge and, as demanded by Gennadiy, "to execute, burn and hang" heretics. Amongst those condemned and executed were: Volk Kuritsyn, Dmitriy Konoplyov, Ivan Maksimov, Nekras Rukavoy, the abbot, Kassian, and many others. Before Nekras Rukavoy was burnt to death, his tongue was cut out. Many other heretics were imprisoned or cloistered. These persecutions ended only in the year 1504.

This story of the heresy, as related by Joseph Volotskiy, is

full of riddles. Firstly, the image of a stranger, a tempter, named Skhariya is somewhat fantastic. A true, believing Jew would not go about as a missionary, to propagate Judaism amongst non-Jews. And if this Skhariya were an apostate, he surely would not make efforts to gain followers for the very religion he had just left. In fact, after 1113, the Jews were strictly forbidden to enter Rus'., thus, in cases of their unwarranted arrival there "it was permitted to plunder and kill them", as V.N. Tatishchev wrote[35], quoting the decision that had been made by Vladimir Monomakh and his princely fraternity. Thus, to find a Jew in Novgorod in the 15th century would have been like meeting a Christian or a Jew in Mecca, to say nothing about the impossibility of propagating a foreign religion there.

It is extremely significant that the tale of the successful propagation of Judaism in Novgorod seemed suspicious even to the official, prejudiced author, Karamzin, who wrote the following: "It is difficult to understand how Skhariya could so easily increase the number of his Novgorodian disciples, if his wisdom consisted only of the rejection of Christianity and the glorification of Judaism. St. Joseph Volotskiy called him 'the Astrologer' and 'Magician', so perhaps Skhariya impressed the Russians with Jewish Cabbala [Jewish mysticism--V.Sh.], a charming science for curious ignoramuses, renowned in the 15th century...It is not surprising that these suggestions strongly influenced weak minds, and that the artful Jew, having gotten control of them, assured them that the Messiah had not yet come to the world" (see *Istoriya gosudarstva Rossiyskogo*, v.VI, ch.III, pp. 121-122). Yet, it is strange that Skhariya's success is explained by the notion that he was a Cabbalist, as if 'weak minds' were more easily affected by the intricate Cabbala than by the basic tenets of Judaism. Evidently, the crucial element here was not in the 'weak minds' of the heretics. To go against the Church required strong will, sturdy convictions, and the readiness to suffer potential torments, imprisonment and even being burnt to death. Not only would their penalty be extreme, but they would be forever slandered and damned by their victorious opponents. There must have been much deeper and more serious reasons for rejecting or even attempting to reform

Christianity, than mere ignorance, weakness of will or mind, drunkenness, etc.[36]

Another strange point arises from this tale. Why did Skhariya especially choose Russia for his field of action--a country where Jews were banned on pain of death? Why not choose some other, safer, country (Poland, Czechia, Hungary, etc.), where Jews were at least permitted to reside? Let us assume, for a moment, that this Skhariya was a sorcerer with personal immunity; we know from Volotskiy that Skhariya had taken on some Jewish assistants and perhaps they too were magicians with the same status. But there was something beyond the matter of personal safety. Religious Jews consider being Jewish to be a privilege, a great boon not open to just anyone. Why would Jews, whose parents had so brutally been expelled from Russia, seek to honor the Russians by allowing them to become Jewish? This is both absurd and unrealistic. If Skhariya and his Jewish companions truly existed (this is quite possible), their business in Novgorod would not have been the promulgation of Judaism, but rather something else. In fact, there were records of other heretics in Russia some 100 years before Skhariya's arrival in Novgorod. Perhaps local heretics with seditious inclinations, sought links to any Jew arriving in Russia, such as Skhariya or other Jewish visitors, for purposes of consultation regarding the nature of Judaism. The constant anti-Jewish propaganda in Russia may have, in fact, under certain circumstances (such as those that were prevalent at that time), resulted, contrary to official intentions, in movement towards Judaism alongside other forms of sedition.

It should be noted that so far nobody (except maybe Joseph Volotskiy himself) has been able to identify the 'heresy of the Judaizers' with Judaism. The following was written by N.I.Kostomarov (who had a reputation for being objective, but strongly believed in the intrigues of Jewish agents): "The doctrine propagated by the Jews had a purely Jewish basis. They taught the rejection of the Trinity, of the deity of Christ and of all the Church's decrees...But after the Jews departure, their doctrine could not be preserved on Russian land in all its Old Testament purity. Russian followers mixed it with different free-thinking ideas, leading to a phenomenon that perplexed

many scientists. Joseph, the Father-Superior of Volokolamsk Monastery, who left us the description of the 'heresy of the Judaizers', uses against it such accusations that show rather delusions incompatible with pure Judaism and force us to assume that it was either a Christian sect or pure materialism. Thus, he convicts among them those who...rejected monkhood in principle and thought to corroborate their opinions with the very same texts of the Apostle Paulus..., with which the western Protestants usually proved the incongruity of the institution of monkhood with the spirit of Christian doctrine. Followers of Judaism would never refer to Paulus, since he was in no way accepted as an authority by them. It is clear that Joseph Volotskiy, when coming out against the 'Judaizers', lumped them together with other heretical trends existing in his time. According to this, Gennadiy also complained that in Novgorod, except for the 'Jewish philosophizing ones', there were heretics holding to the Markian heresy (who rejected the Trinity), Massalians, Sadducees (who rejected the notion of life after death) and others..." (see N.I.Kostomarov, *Russkaya istoria v zhyzneoposaniyah*, 'Russian History in Biographies', Moscow, 1991, pp. 187-188).

The confused theoretical situation presented above comes from a historian who was neither particularly sympathetic to the Jews, nor striving for complete objectivity. Kostomarov should have re-read his own passage (found directly before his own discussion of the 'Judaizers') on the so-called *strigol'nik* heresy that was widespread in Russia about one hundred years before Skhariya arrived in Novgorod (Ibid. pp. 186-187), in which he states that they were: free-thinkers, condemned abuses by the clergy, disagreed with the Church and seceded from it, did not recognize Church councils or regulations, rejected the Gospels and the books of the Apostles, rejected monkhood and the Trinity and worshipped a unitary God-Father, did not accept the concepts of resurrection, future life and divine creation, saying rather that the world was created by an evil spirit. So for Kostomarov to write about "the purely Jewish basis" of this new heresy, which was merely a continuation of an old one, was totally unfounded. Both the 'Judaizers' and *strigol'nik* heresies had an entirely different basis.

Perhaps the most interesting thing is that Joseph Volotskiy, the arch-enemy of the 'heresy of the Judaizers', was himself accused of practicing '*zhydovstvo*' ('Judaism') by another of its enemies, the Reverend Nil Sorskiy, for the cruelty towards heretics. Sorskiy wrote: "If you, Joseph, command a brother to kill another brother who has sinned, this means that you keep *subbotstvo* [Sabbath observance--V. Sh.] and follow the Old Testament" (Ibid., p. 200). One gets the impression that anybody could be accused of '*zhidovstvo*' for virtually anything. This was a serious, yet common, accusation and the great merit of Gennadiy and Joseph was that they named this Russian heresy '*zhidovskaya*' ('Jewish'). They sought the most frightening name for this heresy to promote the fight against it, to gain supporters and discourage and disrupt the herestics. Their solution was both simple and effective, taught to them by experienced teachers.

21

The time of the 'heresy of the Judaizers' coincides approximately with that of the liberation of Rus' from the Tataro-Mongolian yoke, whereas the *strigol'nik* heresy had already arisen in Russia some 100 years earlier, i.e. the Russian heresies arose and were disseminated during the period of Tataro-Mongolian dominion, as a reaction to it, indicating general Russian discontent. In his denunciations, Gennadiy complained that heretics were escaping from Novgorod to Moscow, where they were living 'in relaxation', i.e. freely, without persecution. This means that the heresy was everywhere and that the persecution of heretics indeed began in Novgorod.

Volotskiy reported only one type of discontent in Rus'--religious discontent, but there was another, not less important type of general dissatisfaction, the so-called 'boyard opposition', known to historians since the reign of Ivan III. This opposition involved not only the boyards and was directed against all the Ryurikovich princes. This discontent infiltrated all the strata of the population. It developed for a long time, reaching its peak under Ivan III (as the Tataro-Mongolian yoke fell).

Two decades after the reprisals against the heretics, evidence of the discontent in late-15th century Russia appeared in other sources that were very different from that found in Joseph Volotskiy. In 1525, a boyard named I.N.Beklemishev (Bersen') was condemned to death as an enemy of the rising Russian autocracy. They plied testimony from the known scholar and writer, Maxim the Greek, whose frank confessions were recorded for posterity, though they proved fatal for Bersen'. Maxim related his conversations with the boyard to his interrogators, thus revealing oppositional views expressed by Bersen'. Maxim particularly described the views of Bersen' on disorder in the state and on the negative influence of Sophia Palaeologus, Ivan III's second wife and the mother of the current ruler, Vasiliy Ivanovich. Bersen' said the following to Maxim: "Since the mother of the Grand Duke came here with your Greeks, our land is confused; it had been quiet and peaceful before her arrival. Great disorder has begun [in the Moscovite State--V.Sh.], just as you had in Tsargorod [Constantinople--V.Sh.]". This is an entirely new and different position--one of opposition. So who was it who confounded Russia? The quite real Sophia Palaeologus and her Greeks or the semi-mythical Skhariya and his few assistants? This all-powerful Tsarina with her numerous minions, promptly molded the irresolute Ivan into a mighty sovereign over all Rus', making slaves (*holopy*) of all the subjects from all the social classes, from peasants to boyards. Or could a small, newly-arrived group of unknown Jews have caused such great confusion in Russia? Certainly not. Their very appearance was dangerous for them, since robberies and murders committed against them were sanctioned. It seems that there was no such dilemma for the sober-minded, far-sighted Bersen', who saw genuine danger to the country in the rising autocratic authority. Only half a century later, under Ivan the Terrible, this was comprehended by many others--on the racks, scaffolds, stakes, etc.

Nevertheless, Bersen' was partial and sinned somewhat against the truth while speaking about Russia having been tranquil, at peace, before Sophia's arrival. There was actually no peace, neither before nor after. As it was said above, discontent had begun long before Skhariya's arrival (1470) and the

marriage of Ivan III and Sophia Palaeologus (1472). The proximity of these two dates shows that Joseph Volotskiy and Bersen' both remarked about the growing discontent in Russia, just explaining it differently from separate vantage points. They belonged to different camps: Joseph to the Byzantine-Orthodox, monarchic camp, which could not condemn Sophia and her entourage; Bersen' to the boyard camp, or more exactly, to the nation-wide opposition to princes and clergy, who were at their worst during the Tataro-Mongolian dominion.

22

The scattered Rus' could not put up a serious resistance to the shattering attacks of the Tatar hordes. The Russian princes, incapable of uniting, wallowing in their inner dissension, quickly realized, not without the help of the Khans' ambassadors, that their only hope of saving themselves and their possessions was to obey the Khans. A struggle for survival began. The competing princes rushed eagerly to proclaim their loyalty and pay tribute to the Horde; this they did without protest, even punishing their own rebellious subjects, and some even occasionally slandered their kinsmen before the Khans. Each defamed prince was then summoned to the Horde to be punished, while in worst cases, the Tatar hordes raided the lands of the objectionable princes, ravaging, devastating, and driving thousands of people into slavery. Two representative episodes follow below: one concerning the beginning of Tatar-Mongolian dominion and the other--its end.

Prince Alexander Nevskiy, known for his victories over the Swedes and the Germans, and his brother Andrey went to the Horde in 1247. Alexander was given the city of Kiev as his principality and Andrey was given the city of Vladimir. However, after Alexander revisited the Horde in 1252, he was given Vladimir as well.[37] The Tatars moved their army to the principality of Vladimir, overtaking and defeating Andrey's retreating body-guard near Pereyaslavl'. Andrey escaped to Novgorod and later went to Sweden. The charges against him remain unknown. It is usually assumed that he was unwilling to

serve the Tatars, but, in the Nikonovskaya Chronicle, Andrey's words regarding the Tatar invasion of his principality are quoted: "Good heavens! What is this? How long will we quarrel among ourselves and bring the Tatars down on each other?" (Taken from Karamzin's *Istoriya*, v.IV, n.88). Alexander mounted Andrey's throne in Vladimir after the Tatars had ravaged it.

Another episode occurred in 1460, when the Novgorodians wanted to deal with their sworn enemy, the Moskovite prince, Vasiliy Tyomnyi ("the Dark" or "the Blind"), and with his sons, Yuriy and Andrey. However, Archbishop (*vladyka*) Jonah dissuaded his fellow townsmen from this venture, giving the reason: "The elder son, Ivan, will remain. He will ask the Khan for an army to ravage us."[38] So more than 200 years had passed and the princes were still trying to solve their problems using the same methods--set the Tatars against their objectionable compatriots. Perhaps, this was an original way of fighting against decentralization. Maybe, from the height of the Grand Duke's throne, it appeared that Russian statehood would sprout from blood and ashes. But what could those floundering in the blood and ashes see, as they were being sacrificed for the sake of the nation's future? Those who survived, no doubt, saw something else entirely and drew natural conclusions about their leaders.

Now about the spiritual leaders, the clergy, the intellectuals of that time. How might the clergy appear to the plebians then, if the discontent under the Tatars' yoke was directed not only against the Church, but also against the bases of Christianity?

The Tatars, almost as soon as they had begun taking a general census of the population for the purpose of collecting tribute, released the clergy from that requirement. At first, this may seem to have been a strange move. What would dictate such a lenient policy? Respect for the religious sensibilities of the Russians? This is hardly likely, because the Tatars respected no one except for those who were strong and spared nobody except for those who were obedient. The Church was obedient and called for obedience. The Church and the princes together could hold the people in submission. The Tatars understood this fact early on and so they supported these allies. If things had

been different, the conquerors would have sensed the antagonism and immediately seen to it that not a single church, cloister, priest or monk remained in Rus'. But it was in the Tatars' interest to increase the power of the Church and the princes over the people, to the detriment of the ancient right of the *veche* ('the public meeting' or 'people's council').

One can raise the objection that, when it was necessary, the clergy showed a fighting, patriotic spirit. For example, Prince Dmitriy Donskoy stirred the country to action and was blessed by the famous Sergiy of Radonezh, who even foretold the victory of the Russians in the battle on Kulikovo field. Let us assume that there was both a blessing and a prediction. This raises a question: Why would Prince Dmitriy ask for a blessing for himself and his supporters from a mere *igumen*, a Father-Superior of a monastery? Even if this Sergiy was famous, devout (he was not likely to be declared a saint while still alive); he was only an *igumen*. Why were not the Patriarch, the Metropolitan, or other high ranking officials in the Church hierarchy asked to bless Dmitriy's forces? One gets the impression that the Church did not officially bless them and their great cause. N.I. Kostomarov noted: "...in that time, when Dmitriy had to go to war, Moscow remained without a Metropolitan; and this circumstance deprived the campaign being undertaken of the usual, high-priestly blessing..." (see Russian History in Biographies, p. 119). What actually happened was that Dmitriy had sent his favorite abbot, Michael (Mityay) to Constantinople to be ordained and take the orders of the Metropolitan, but Abbot Michael took sick and died on the way. There was a rumor that perhaps he had been poisoned, because he had been known for his general good health, but had many enemies. The matter of ordaining another candidate was confused and delayed. This problem was solved only after the victory on the Kulikovo battlefield.

Judging by the way in which Michael's career began, one can see how masterfully Dmitriy meddled in Church affairs. In particular, Dmitriy summoned all the bishops to Moscow that they might jointly declare Michael a bishop (according to the law only a Metropolitan could do so). But when Dmitriy required a blessing for his much more important and dangerous

campaign, for some reason, he did not gather this assembly of bishops to bless him and his army, nor did he enlist its support for his great cause. We find no evidence of such a high-level assembly being convened. But this could not have been due to conspiracy, because at the end of the summer of 1380, tens of thousands of the people's guardsmen from the entire country gathered openly in Moscow (The Tatars relied upon the princes and so they did not maintain garrisons in the Russian cities). It was also unthinkable that Dmitriy would set out without the Church's blessing. No army then would go off to war without being blessed. Only two of all the Russian clergy blessed the troops: Gerasim, the Bishop of Kolomna, and Sergiy, the Father-Superior of the Troitskiy Monastery, and evidently both acted as private parties, rather than as plenipotentiaries representing the whole Church. In addition, Sergiy's role was apparently greatly exaggerated afterwards. His optimistic prediction came only partly true, since the Kulikovo victory did not permanently liberate Rus' from the Tataro-Mongolian yoke. Two years later, the new Khan of the Golden Horde, Tohtamysh, came to Rus' to restore the former situation. The entire Moskovite principality was ravaged, tens of thousands of people were murdered or enslaved, Moscow and other cities were burnt. It is most unlikely that, in the triumphal year of 1380, Sergiy would have deliberately hidden the truth about the dismal future. He simply did not know it and the prophetic ability attributed to him was fictional. So in the case of Dmitriy Donskoy's campaign against the Golden Horde, the clergy had little to be proud of and put forth only a very few bold spirits, willing to risk a blessing and to bet on success.

Within 100 years, a new situation had been created. The Horde was already so weakened that the idea of liberation had become very popular, even amongst the clergy. The only exceptions were shy Ivan III, his bold wife, Sophia, and their immediate surroundings. A curious message sent to Ivan III by Rostov Archbishop Vassian remained from that time. Vassian was trying to convince Ivan III, the Grand-Duke of Moscow, to advance against the Horde and throw off its authority. Vassian wrote: "If you reason so: our forefathers adjured us not to lift our hands against the Tsar [i.e. the Khan--V.Sh.]. So listen, you

God-loving Tsar [i.e. Ivan III--V.Sh.]: an oath can be involuntary and may be disregarded; we may release and forgive one who makes such an oath. The saintly Metropolitan, all of us and the God-loving *sobor* [i.e., the Synod--V.Sh.] release you and bless you to advance against him, not as against a king, but as against a robber, predator and theomachist..."[39]

Actually, we read the admission that, during 240 years under the Tatar yoke, the Russian princes and the Church loyal to those princes did not think seriously about any struggle against the Tatars, having vowed fidelity and obedience to them and having stayed true to their vows. And when one hero decided to fight, the Church could not find a parting blessing, a fare-thee-well for him. Vassian enumerates the high-level personnages and institutions that blessed Ivan III for a heroic deed, though 100 years prior to that, Dmitriy had not been blessed by them. Hence it follows that under the Tatar-Mongolian yoke, both mundane and ecclesiastical leaders of the people can be seen as failures, having discredited themselves. On the other hand, Prince Dmitriy, Bishop Gerasim of Kolomna and Father-Superior Sergiy of Radonezh are the exceptions that confirm the rule. Obviously, the real, main reason for the discontent in Rus' was that the princes and clergy were seen to be conformists, fawners and allies of the Tatar invaders.[40] Once the first link in this alliance weakened, the idea of liberation from the the other two links--the local princes and clergy--naturally arose and spread rapidly throughout the Russian People. In this period, so critical to the fate of Russia, Sophia Palaeologus and her numerous Greek minions ("crowd of Greeks") appeared in the Russian historical arena, not only strengthening the statuses of the Ryurikovich princes and of the Greek-Orthodox Church, but actually saving them.

Historians of Russia usually pay much attention to the despotic rule of Ivan the Terrible, who, it is commonly believed, paved the way for 'troubled times' (the very beginning of the 17th cent.). But in doing so, these historians are forgetting that despotic authority was initiated in Russia by Sophia and her myrmidons, whose reputation was even more bloodthirsty than that of the Tatars'. Here, we shall not discuss all the aspects of the formation of Russian autocratic authority, but it is important

to note that not only Bersen'-Beklemishev placed the blame on Sophia; Prince A.Kurbskiy also did so. Kurbskiy's statements led the historian, S.M.Solov'yov, to draw conclusions about the connection between the camps of Sophia Palaeologus and of Joseph Volotskiy and that their connection began and consolidated during the struggle against the 'heresy of the Judaizers' (see S.M. Solov'yov, *Istoriya Rossii s drevneyshih vremyon*, 'Russian History from the Most Ancient Times', Moscow, 1960, v.III, p. 191). It seems that Solov'yov has emphasized the wrong things in his conclusions. Sophia's main goal was to attain maximal power and struggling against heresy would interest her only in as much as it served the attainment of her goal. Perhaps, it was Sophia who indeed initiated this struggle, finding accomplices in Gennadiy and later in Joseph. Not by chance, but due to someone's powerful intervention, Gennadiy was appointed to be Archbishop of Novgorod. Yet, for some reason, 15-17 long years passed between Skhariya's arrival in Novgorod (1470), Sophia's arrival in Russia (1472) and the time of Gennadiy's detection of the heresy and his first written denunciations of it. It seems that this heresy was noticed fairly late, only around 1487, when it served to further other serious aims--Sophia's desire to see her son Vasiliy as successor to the throne; this required employing all the means available to discredit the other contenders. Kurbskiy also mentions Sophia's participation in the destruction of some members of the Tsar's family. The exact fates of Helena, daughter-in-law of Ivan III, and her son, Dmitriy, a true heir to the throne, are known. Helena was accused of heresy. Both of them were disgraced, imprisoned for life and died in prison already during the reign of Vasiliy. The charges brought against Dmitriy are unknown, but his entitlement to the throne was not less than Vasiliy's.

Sophia and her myrmidons wasted little time in finding accusations against their opponents: the Russian People called itself 'New Israel' and considered itself the true bearer of the messianic idea. What remained was to accuse the Russian People of adherence to Judaism (*'zhidovstvo'*) and this is precisely what was done. Militant Byzantine sympathizers provided this false detail, because they knew about the growing popular opposition to the Ryurikovich princes and their loyal

Church. In the 17th century, when the real schism actually occurred, Byzantine sympathizers did not resort to this same trick again (of making accusations of a so-called 'heresy of Judaizers'), realizing that this time no one would believe them; there were so many heretics that too many would have been accused as 'Judaizers'.

Sophia and her minions meted a severe revenge on the Russian People for its opposition, having strengthened the lawless despotism under the rule of her son Vasiliy, which peaked under her grandson, Ivan the Terrible. The latter did not even try to hide his outright hatred of the entire Russian people and literally committed genocide against his own subjects.

23

In one of his messages, Gennadiy, the first to come out against the 'heresy of the Judaizers', demonstrated that the essence of this heresy itself was of little interest to him. He wrote: "Our people are ordinary; they cannot speak in literate style, so it is better not to speak much about faith, and the *sobor* ['the Church Council'--V.Sh.] should be convened only to execute, burn or hang the heretics...They should be severely tortured, in order to find out whom they had enticed, in order to totally eradicate them and not leave any of their followers." This sounds so simple, but how does one investigate accusations of heresy, to determine whether they are true or false? How does one prove the very existence of heresy in general? To Gennadiy, the facts were a trifling matter--just as long as people were severely tortured and brought to all manner of perjury, forced under duress to name so-called heretics. Truth and justice (essential features of the Divine, according to the Prophet Jeremiah) were not among Gennadiy's goals. It was the same in the case of Joseph Volotskiy--none of those imprisoned or executed could answer for his accusatory book.

Strangely enough, Ivan IV ("the Terrible") demonstrated his indifference to the heresies. Judging by his deeds, he was a non-believer himself; he often used God's name in vain and occasionally pretended to be devout. Perhaps he had been a

believer in his youth, when the heresy of Matvey Bashkin appeared (1553). The Bashkin heresy was also merely a continuation of former heresies; these new heretics rejected the Christian sacraments, the divinity of Christ, the decisions of the Church Councils, the holiness of the saints, etc. Being young (23), religious (at that time) and cruel (always), Tsar Ivan IV, could have treated the heretics severely, but he did not. Considering the times, they were given very mild punishments, only imprisoned to prevent the spread of the heresy. Even under his much more tolerant grandfather, Ivan III, such heretics had been treated much more harshly. This would make sense under Ivan III only if they were being punished for something far more serious than heresy.

Bashkin's trial shed some light on the dark case against the 'Judaizers'. The defendant, Artemiy[41], the *igumen* (Father-Superior) of the Troitskiy Monastery, was accused that when he heard of Bashkin's disclosure he supposedly remarked: "I do not know what kind of heresies these are. Well, they have burnt Kuritsyn and Rukavoy, and they themselves still do not know why." The defendant, Artemiy, responded in an undisguised challenge: "I can't recollect whether there was talk of the Novgorodian heretics. I can't remember their actual burning and it's true that I don't know exactly the reason for their execution. I may have said so, but I never said that others didn't know why. I spoke only of myself."

It seems that Artemiy was provoking the judges to continue this dangerous line of questioning. He, the Father-Superior of one of the central monasteries (neither a novice nor an ignorant peasant), claimed that he had no idea why men had been burnt ca. 50 years before. He seemed to be ignoring both Gennadiy and Joseph Volotskiy. The questions that naturally arose, if asked, would have forced Artemiy to tell more. Yet, if this *igumen* did not know the reasons for the reprisals, there must have been very few people who did know. He must have read Volotskiy's book, but obviously believed neither the greedy Volotskiy nor the corrupt Gennadiy[42]. Artemiy's disbelief stemmed rightly from the fact that these infamous two, for the right price, could have hatched a plot far worse than the one they

did, which, even so, took centuries to disentangle. Even now the truth is not fully known.

Either this dangerous subject was sequestered by prudent judges or else someone edited the protocols after the fact. However, talk during the trial turned to Volotskiy's book. The judges brought forth this book to support the claim of heresy and to convict the heretics. One of the key figures accused was Kassian, the Bishop of Ryazan' and Murom. When trying to protect himself and others from charges, he began to criticize Volotskiy's book (*huliti* 'to defame, condemn, abuse', i.e. his criticism was rather strong). Though neither Kassian nor Artemiy were allowed to speak much about this book, it is known that the "pious Tsar, the Metropolitan, Markariy, and the whole Council praised it very much", i.e. the democratic majority led by the Tsar and the Metropolitan, contrary to Kassian's attack, enthusiastically approved of Volotskiy's The Enlightener.

The behavior of Artemiy and Kassian in court shows that in Russia there were thinkers who did not believe in the writings of Volotskiy and questioned the truth of the 'heresy of the Judaizers', in general or in part.

The real guilt of Russian heretics was demonstrated by the bloodythirsty rule of Ivan the Terrible. During his reign, the autocracy reached its full power and did not require fig-leaves to cover its actions. The Tsar had named his enemies directly and declared merciless war on them. Who then were his enemies? In December 1564, Ivan, who had been greatly offended by his subjects, moved suddenly with his followers from Moscow to *Aleksandrovskaya sloboda* (a settlement). In parting, he declared his desire to abdicate the crown, since he felt that many people were against him and did not wish him to rule. Later, in his messages to Moscow and during the negotiations with the Moskovite delegates, he spoke even more definitely. He accused virtually every social class (clergy, boyards, military leaders and personnel, aristocrats, plebeians, officials, scribes, etc.) of abuses, plundering, disobedience. The only ones he did not accuse at that time were the peasants (though they also received their lot later on). And then he concluded with a dangerous generalization: "From ancient times, as you know from the

Russian chronicles, and up to present times, the Russian people rebelled against our ancestors, beginning with the famous Vladimir Monomakh, and shed much of our blood. They wanted to exterminate our renowed and blessed kin...and they have this same fate in store for me, your legal successor, because they want another sovereign for themselves. And up to now, I see treason with my own eyes..." (see N.T.Kostomarov, Russian History in Biographies, 1991, p. 293). It seems clear--the Tsar declared the whole Russian people to be enemies of his dynasty and himself personally. What followed is history. Having divided the population into two hostile camps: *oprichnina* (the Tsar's adherents) and *zemshchina* (non-adherents, i.e. actually declared to be enemies), Ivan plunged Russia into a real civil war.

It is remarkable that Ivan, in contradiction to all the known Russian historical sources that declared the whole nation's love of Monomakh, spoke of the People's hostility and opposition towards that very same prince. Obviously, the Tsar had read some special sources, not the common ones, and was taught by special teachers, who knew the real situation in the dynasty and amongst the people.

Ivan's actions, after returning from the Alexandrov settlement, are explained as resulting from his partial insanity, his paranoia, i.e. subjective motives which certainly cannot be ruled out. However, another question arises: Was the idea of nation-wide hostility against the Ryurikovich dynasty only the unfounded product of a warped mind or perhaps there was also some other, objective basis for it? It is clear that Ivan was not born conscious of his inherent, exclusive right to rule over his obstinate people. This thought was implanted in him, taught him; he was raised and educated to be an autocrat and tyrant and he was led to assume precisely who might be the actual or potential enemies of such autocratic power as he sought. He well knew the history of his own dynasty and that he was the heir of foreign conquerors. Inheriting the methods used by his ancestors, he knew of only one way to deal with his subjects--by violence--and this he considered to be his sacred right. Ivan's personal theory was that the Russian People always wanted to exterminate his kin, called by Kurbskiy: "...your eternally

blood-thirsty kin...". It appears that Ivan's fears and hatred were not entirely groundless; surely in the minds of oppressed people there must naturally have arisen thoughts of deposing or at least restricting the authority of the Ryurikovich dynasty. This would have been far worse than any religious heresy for the rulers.

We know more than the facts that Tsar Ivan IV fled to the Alexandrov settlement and that it became a real military encampment. Six years later (in 1570), Ivan petitioned Elizabeth, the Queen of England, for asylum. And we know that much earlier, in 1553, Ivan was already speaking about fleeing Russia. This happened when he was very ill, feverish and feared his death was imminent. He required the dignitaries to swear allegiance to his son, Dmitriy, and when they refused to do so, he suspected that the life of his son, the successor to the throne, was in danger and so he ordered his loyal supporters: "Do not allow the treacherous ones to exterminate the *tsarevitch* ['successor']; escape with him to a foreign country..." (see N.M. Karamzin, *Istoriya*, v.VII, ch.V, p.128). At that time Ivan was only 23 years old. If he were already paranoid then, why would he wait another 7 years before undertaking his bloody reprisals? In fact, these same seven years were the most benign years of his reign, not darkened by slander, executions and the destruction of whole cities. If he were truly a paranoid maniac at the young age of 23, he would have begun executing his nobles the moment he recovered from his fever. This was not the case. For some reason, Ivan restrained himself until he reached the age of 30, playing the ideal potentate, then bursting suddenly out of control, running amuck. Evidently then, this was not some mental illness becoming acute, but rather Ivan's growing, maturing convictions regarding the Russian People and his decision to act accordingly.

People's feelings towards Ivan the Terrible, his predecessors and kinsmen were unambiguous--there was no love to say the least. His grandmother, Sophia Palaeologus, was simply hated outright. Ivan surely knew this. From his childhood on, he always had real grounds for being doubtful, suspicious and fearful. He developed fears that attempts were being made to take away his rights or to kill him. He became more and more mistrustful and extremely cruel.

Ivan had known about the 'heresy of the Judaizers' not only from Volotskiy's popular book, but he knew the actual facts and reasons behind the savage reprisals on the heretics. His grandfather, Ivan III, had set an example not of the struggle against heresies (to which he was indifferent), but against the real enemies of autocratic authority--the crucial threat. The complicitous Church obligingly colored these rebels as religious heretics and helped to dispose of them. Karamzin remarked on the mismatch between the supposed crimes and the actual punishments of these so-called heretics: "This cruelty can be excused only by political justification, rather than by Christian faith..." (*Istoriya*, v.VI, ch.VII, p.204). He was very close to the truth. The crimes seemed religious, but the punishments were secular--according to civil law (*gradskoy zakon*). So perhaps the crimes were really political, rather than religious, as well? Maybe these were really crimes against the Tsar and not against the Church? If so, we can now resolve all the discrepancies and put an end to the contradictions.

Russian autocracy, until it reached its full strength, used religion as a cover, an agent in the struggle against political enemies, by declaring them enemies of Orthodoxy, i.e. branding them as heretics. The fate of Maxim the Greek is an excellent example of this. He was imprisoned in monastery jails for 38 years. He wrote: "They exhausted me...for my numerous sins, but not for any heresy." Maxim was tried twice and accused of heresy at the second trial in 1531. At the first trial in 1525, he had been convicted along with I.Bersen'-Beklemishev and F.Zharenyi. This was probably the first political trial held in Russia. Those being tried were the enemies of autocracy. The friendship and like-mindedness between Maxim and Bersen' were known. But even if this were not the case, earlier or later Maxim would have had to answer for his numerous writings in which he convicted all the ranks of both Church and secular authorities to the highest ranks. Savonarola's case had affected the young Maxim, who had the occasion to hear him while he was in Italy.

Tsar Vasiliy was personally embittered against Maxim, not only for his anti-monarchic attitudes, but also for his condemnation of Vasiliy's divorce of Tsarina Solomonia and his

remarriage to Helena Glinskaya. Vasiliy was vindictive, but avoided direct tactics. Information was preserved regarding a certain provocation undertaken against Maxim. According to the court's sentencing of I.Bersen'-Beklemishev and F.Zharenyi, the latter's tongue was severed. Twenty years prior, during the reprisals against the 'Judaizers', Nekras Rukavoy had his tongue cut out before he was burnt, i.e. Rukavoy was clearly guilty of some additional crime, of which we can only guess. However, Zharenyi's additional crime is known--he told Bersen' that the Tsar had ordered him to slander Maxim and promised him an award for this: "Just lie for me about Maxim and I'll grant you [an award--V.Sh.]" (see N.M.Karamzin, *Istoriya*, n.335 in v.VII). Though the Tsar had tried to hide his spitefulness towards Maxim, he had not hidden it in regard to Zharenyi. Here the Tsar's personal grudge and clandestine vendetta were unmasked. Judging by the type of punishment Zharenyi had received, it seems that Nekras Rukavoy was found guilty of a similar crime--a personal offence against the Tsar.

Thus, one can see in the examples of the "Judaizers" (who were, obviously, neither 'Judaizers' nor heretics), Maxim the Greek, Vassian (Patrikeev), and others, how the authorities dealt with the political enemies of Ivan III and his son, Vasiliy. All opposition was suppressed, and universal slavery was the order of the day. Ivan IV ("the Terrible") hardly needed to do anything to strengthen his autocracy, yet, given his own personality, he eagerly sought to annihilate supposed, potential political enemies and to mete revenge on the People for its former faults--its prior opposition to the Ryurikovich princes--not for the heresies.

24

Let us return once again to Khazaria.

Judging by Khazar spoken language and the original (pre-Judaic) script in use, the Khazars were mostly the surviving remnants of the 10 tribes of Israel. After the disintegration of the Khazar State, its people did not disappear without a trace. Some of the banished Khazars reached Central Russia, passing through

Volga Bulgaria and assimilating with the Russians. Others joined different groups of Caucasian Jews, some of whom still remember their Khazar ancestry. Many of the Jews of the Caucasus assimiltated into Turkic and other peoples over time. The Mountain Jews still preserve vague memories of the resettlement of the Jews from the Caucasus to Central Asia, i.e. about the replenishment or perhaps even the foundation of the community of Bukharian Jews. The Krymchaks and Karaites[43] of the Crimea should also be considered descendents of the once massive Khazar People (though the Karaites became a sect separated from all other Jews, due to their non-mainstream doctrines). Lastly, the bulk of the Khazars became the source of East European (Ashkenazic) Jewry.

The Khazars were preserved as Jews because they arrived from the Middle East as a cohesive group that settled in neighboring areas of the Caucasus, the Crimea and the Volga and did not move on. Those who went further on were assimilated amongst the other native peoples. From the start of the first millennium A.D., there had been an ongoing flow of Hebrew immigrants from Judaea (which had been defeated by Rome) and later from Byzantium, Persia and the Arab Caliphate to the Caucasus region and to the regions that would later become Khazaria. These Judaean-Hebrews brought with them monotheistic Judaism and Aramaic script to their heathen brethren. The Jewish revival of the Khazars only attests to their actually having been Israelite-Jews from the outset. The reawakening of these dormant Jews and the reunification of the Israelite tribes further enhanced the survival and preservation of the Israelite-Jewish Nation, though the shame of the Jews of Khazaria regarding their heathen past caused them to seek historical oblivion.

Some words in conclusion.

This book does not exhaust the whole subject; some questions still remain unanswered. The establishment of the fact that the language of the Sarmatians and the Khazars was an Aramaicized Hebrew helps scholars comprehend the history of many peoples in an entirely new fashion. Much work remains for future research, since all that has been done so far is

insufficient. Surely linguists and historians have their work cut out for them. This book offers a new starting point.

Complaints have been heard for a long time amongst philologists about the neglect of the field of comparative lexicology. In 1983, an English specialist in Slavic philology, N.Leeming, suggested a long research program meant span many years. He stated: "We do not need to travel so far afield in search of additional neglected evidence. Even the relationship of Slavonic with Romance and Germanic still await full investigation, although these contacts must have been particularly active in the period immediately preceeding the rise of the Old Church Slavonic language."[44]

Vague news about the study of the Semitic component in Indo-European languages was heard in 1986 from the Russian scholar, G.A.Klimov, who wrote the following: "It remains to emphasize interesting perspectives coming to light for further study of Old Kartvelian Indo-European terms (as well as Semitisms). One can expect that the direction of research, which had remained in the shadows until recently, will now be capable of shedding light on the solution of the many questions regarding proper linguistic problems and those far beyond its [linguistics--V.Sh.] scope. Doubtlessly, with purposeful work done in the immediate future, the quantity of relevant data will increase."[45]

This is how matters stood until quite recently. Now we ask: Why has the study of Semitisms "remained in the shadows" for so long and even up to now? Perhaps this is more than a merely linguistic problem, having become an ethno-genetic one? Obviously, the latter it true and we are witnessing a long-term conspiracy of silence. Since Klimov's message, we have not observed linguists gathering data, nor drawing proper conclusions, nor publishing any essential works concerning these matters. But there were some separate insights in the past, e.g. V.Trediakovskiy (18th cent.), V.Tugendhold (19th cent.), and F.Yafit (20th cent.), to name a few.[46] Every good Hebraist or Semitologist saw and knew the truth and might draw serious, bold conclusions. A lack of prejudice was necessary. Tugendhold, on the basis of his data, immediately raised a question regarding Slavic ethnogenesis and possible genetic

kinship with the Jews. Meanwhile, many others hastened to turn a blind eye, unable to face the frightening truth, just as Faust had turned away from the specter whom he had summoned. Too many prejudices still prevail and the weight of mutual accusations continues to burden us all. It is hard to believe that belated ideas of brotherhood and even scientifically proven facts of genetic relationships can prevail easily; nonetheless, vigorous and unrelenting efforts to progress in this direction should be made.

The Jews are an ancient people. In theory, the Jewish People should be massive by now, while the reality observed is much different. According to rather contradictory demographic calculations, the theoretical number of Jews by now would have been somewhere between 150 million and 1 billion! Even if we take the smallest number, it is ten times more of the present, actual number of the world Jewish population. One can see direct evidence of the ongoing decrease in Jewish population, while most other populations continually increase. This can not be explained merely by the facts of mass genocide. Let us take three very tragic episodes in Jewish history--the Crusades, the Khmel'nitskiy uprising and the Jewish Holocaust of the 20th century. The approximate rates of World population growth for these periods are known: within 1000-1500 there was 64%, and within 1650-1974 there was 600%. Even if we assume that each of these three anti-Semitic campaigns reduced the Jewish population by approximately a third (this figure is not exaggerated, when we factor in all the intermediate anti-Semitic actions and pogroms), nonetheless, some general growth should be observed in the Jewish population. The number of Jews murdered by the Crusaders should have been replenished by 1650, just as the number of Jews massacred by Khmel'nitskiy's henchmen should have been surpassed by tenfold more population before the Holocaust began. The overall Jewish population, despite all three genocidal attempts, should have increased 3.41 times (see Table VIII below, where A is the conventional number of Jews before the outbreak of genocide, B the conventional portion exterminated, and C the conventional portion surviving).

TABLE VIII

	Years	1000	1500	1939
	A	1	1.09	5.11
Conventional	B	1/3	0.36	1.7
Numbers	C	2/3	0.73	3.41

Thus, it turns out that the constant decrease in the Jewish population cannot be explained solely by the sporadic outbreaks of genocide. The main reason for the decline in the Jewish population is rather the constant process of assimilation, currently in full swing. The main bulk of the Jewish People had already assimilated long before Christianity, the Inquisition, compulsory conversion, pogroms, anti-Semitism and the Jewish Holocaust. In light of all these repeated anti-Semitic attacks and campaigns, opinions on our remote kinship with various European peoples (especially with the Germans), may seem blasphemous. Such natural feelings must be recognized and respected. Yet scientific researchers, when seeking the truth, must not neglect the data attesting to our doubtless kinship.

A number of years ago some interesting genetic data became known. Prof.. G. Lifshits from Tel-Aviv University established that the genetic makeup of Russian Jews shows a 50% correspondence to the ancient Semitic (nowadays 'Iraqic') genotype, a 25% correspondence to the German genotype, a 15% correspondence to the Polish genotype and 10% to the Slavic-Russian one. Here there are 2 important points to bear in mind: a) the absence of the Turkic genotype in the blood of Russian (i.e. Eastern European or Ashkenazic) Jews; and b)the presence of the similarity and approximate correspondence between the percentages of the various languages' lexicons composing the Yiddish lexicon (58% Germanisms, 34% Semiticisms and 8% Slavisms, Romanisms and other inclusions). So one can see that the formation of Yiddish, in particular, was accompanied by a rather active merging of the

Jews of Poland with the German population of the Polish towns and likewise with the Slavs. Similar processes occurred to other groups of Jews who mixed with Arabs in Arab lands, with Turks under the Ottoman Empire, with the Persians, Greeks, Italians or Spaniards, depending on their location. We await the findings of Genetics, to affirm the facts regarding the dissolution of the ten tribes of Israel amongst the peoples of Europe and northern Asia by tracing the gradual weakening and dilution of the Jewish/Middle Eastern genotype as a function of its distance from the Middle East--just as we have traced the linguistic influence of the Semitic languages across the continents.

Linguistic data, like other facts, is very persistent. This data shows that all the peoples of Europe bear in their blood a dash of that very same Jewish blood that they shed for so many centuries. They were not aware then, nor do they now remember any kinship, since it was disavowed long ago. Anti-Semitic ideas, such as the repudiation of Jews or their physical extermination, were persistently implanted in the collective consciousness of peoples, not only by an ongoing series of contemporary, fascist ideologists, but also previously by the Church Fathers and Christian ideologists, who indulged their flocks with ageless justifications for endless attacks against Jews, with no statute of limitations in sight. The Catholic Church only recently relieved the Jews of the 2000 year-old accusation of having murdered Jesus Christ, having seen the dreadful fruits of its mandated demagoguery. Such a simple solution was implemented only after much too long and too many innocent victims! Yet the Eastern Orthodox Church is still not ready to rescind this falsehood. In general, since the time of Cain, there have been countless examples of fratricidal ideologies within the Family of Man, and, unfortunately, it seems that there are still more to come.

When seeking to identify kinship, comparative linguistic data can be considered most reliable, no less so than that of Anthropology[47] and even Genetics. Representatives of the same anthropological group or genetic type can speak different languages, i.e. belong to different peoples, cultures, etc. (e.g. Assyrians, Babylonians, Syrians, Israelites or Phoenicians). The language (especially the lexicon) is the most exact, the most

impartial source of information about the ethnogenesis of peoples. While popular legends and history may wander in dark delusion and lead men to sin against objectivity, vocabularies cannot let us down, do not deceive, and clearly indicate all international contacts, their durations, intensities and versatile influences.

This book is belated. Similar works should have been written much earlier, much better and much more frequently. Perhaps they might have helped to prevent many severe human errors, the relapses of savagery and, in particular, the inumerable, infamous victories of anti-Semitism. Such research, by acknowledging and following these traces, might have led Mankind along the difficult path to unity and tolerance.

Notes

1) There were also other authors who mentioned 2 Sauromatian peoples; in particular, Ammianus Marcellinus (325-395) wrote: 'The Sauromatians have an extensive territory behind the Tanais, where rivers flow that never dry up ... But there is also another Sauromatian people a huge distance further.' (Roman History, XXII.8.29).

2) According to some Assyrian data, Tiglath-Pileser (745-727 B.C.) had already built his palace on the Kozr River; this may be the Biblical river גוזן/*Gozan*.

3) For some reason, Nineveh, despite its being rich and strong, did not hold out very long--only about 3 months. Some historians assumed that the city was flooded by the enemies and then easily conquered; if this were true, then these besiegers must have had the help of those with an intimate knowledge of the Kozr water system, possibly some of those who built it.

4) Obviously Assyr. **kursiddu/kursindu/kursittu** 'snake' are also related. In the 'Cambridge Document', Khazaria is also named *Arkanos*, that is obviously the Turkic word *arkan* 'lasso, rope' transformed in the Greek manner. S. Schechter ("An unknown Khazar document", J.Q.R., 1912, v.III, pp. 181-219) suggested that the name *Arkanos* originated from the Latin name for the Caspian Sea--'Mare Hyrkanum', but it is very doubtful that the Khazars, never having been part of the Roman Empire, would choose a Latin name for their own country.

5) In the muddled information reported by the Jewish traveller, Eldad ha-Dani (9th cent.), a Jewish state called **Havilah** is located in Africa. Apparently, ha-Dani also knew of the existence of a state called Khazaria from hearsay; perhaps this was why he assumed that Khazaria and **Havilah** were two different states. Another traveller, Rabbi Pethahiah (late 12th cent.) called Khazaria by an entirely different name--**Meshekh**. This man clearly

knew the meaning of the name Kozr, because he called the region by its Hebrew correspondent משך/*meshekh* 'rope, cord, reins, handhold'. Pethahiah visited the Crimea and knew about Khazaria from the Crimean Karaites (Khazaria was already defunct.). The name **Meshekh** is Biblical, appearing in the wrathful prophecies of Ezekiel (Ezekiel, chapters 32 and 38 and in Psalms CXX:5). Judging by the meanings of the term **Meshekh** 'drawing, pulling, enveloping, catching', it corresponds both to Kozr from חבל/*hevel* 'rope' and to Turk. *arkan* 'lasso', i.e. Ezekiel meant the region of the Assyrian Kozr under the reign of the Babylonian Empire in his time. It is clear now why Ezekiel rebuked and threatened the supreme princes of Meshekh and Tuval and warned them of the cruelty shown by Babylonia when suppressing rebellious Judaea. The name of the second place mentioned by Ezekiel, **Tuval**, means 'flooded, submerged', referring to the lands regularly subjected to heavy flooding at the lower reaches of the Tigris and Euphrates. **Tuval** also belonged to the Babylonian Empire in Ezekiel's times.

6) As Irma Hainman noted (*Yevreyskaya diaspora i Rus'*, 'Jewish Diaspora and Rus', 1983, p. 23, n.10), two of the Rosomon names cited in Jordanes' writings can be explained from the Hebrew: עמי/*`ami* 'my people' and שר/*sar* 'chief, officer'. We can add that the following Ant names are also Semitic: **Bozh, Boz, Bus**--from Heb. בועז/*Bo`az* 'farmer, land-owner; the left pillar of the Temple', lit. 'come strong' ; **Mezhamir**--from Heb. מזמר/*mezamer* 'singer, psalmster'; **Kelagast**--from Heb. קלגס/*qalgas* 'soldier, warrier'; **Idariziy**--from Heb. אדר/*Adar* 'a month in the Hebrew calendar; mighty, magnificent'. This raises some suppositions regarding the language of the Ants and the Rosomons.

7) See I.Hainman, *Yevreyskaya diaspora i Rus'*, 1983, pp.15-16 (with reference to other sources). She also writes (Ibid.) about the unacceptability of the Normanist argument regarding the Finnish name of the Swedes--*ruotsi* 'rowers', since neither the Swedes nor other Scandinavians called themselves that; it is also unknown whether the Finns called the Swedes by that name in the 9th cent. It is possible to add that the Slavs adjoining the Finns never called Scandinavia Rus', but they did use Rus' as a name for the southern regions of European Russia, or more exactly for the Kievan district until the 14th century (see N.M.Karamzin, *Istoriya gosudarstva Rossiyskogo*, v.I, n.296; v.II, n.316; v.III, n.74).

8) More precisely, they probably spoke a highly Aramaicized Hebrew developed by the Israelites during the Assyrian captivity.

9) The Medieval Polish historians, M.Stryjkowsky and A.Gvagnin considered the name Rus' to have originated because "in ancient times, the Sarmatians were called homeless, *spores* and nomads" (See V.N.Tatishchev, *Istoriya Rossiyskaya*, 1962, v.4, p.61), i.e. they revised, reconsidered the message of Procopius of Caesarea and identified the Sarmatians, Ants and Rus', as actually being the same people. Probably, they would not have done this had they not known the Hebrew etymology of the term Rus'.

10) The Khazars are called *Savir* by the Armenian author, Moses Horenatsi (5th cent. A.D.).

11) The lands of the Turks and of the Khazars are differentiated in the works of the Arab geographers, Ibn Khordadbah (The Book of the Ways and States, early 9th cent.) and Ibn al-Faqih (The Book of Countries, early 10th cent.). The latter, for instance, divides the inhabited lands into 7 climates; the territories of the Khazars were located in the 5th climate, while those of the Turks were in the 7th.

12) See M.I.Artamonov, *Ocherki*..., 1936, pp. 51-87.

13) See M.I.Artamonov, *Istoriya Hazar*, 1962, p. 180.

14) See N.S.Derzhavin, *Istoriya Bolgarii* ('The History of Bulgaria'), 1946, v.II, p.16.

15) The Arab historian, Ibn Hawqal (late-11th cent.), wrote the following remark about the Caucasus on the map he enclosed with his manuscript: "Hasdai ibn-Ishaq thinks that this great, long mountain [the Caucasus] is connected with the mountains of Armenia and traverses the country of the Greeks, extending to Khazaran and the mountains of Armenia. He was well informed about these parts because he visited them and met their principal kings and leading men." A.Koestler (Ibid., Appendix III, p. 275) was skeptical regarding this statement; and, evidently, he was correct. Nobody else wrote about Hasdai's visit to Khazaria or Byzantium. Surely the Jews of Spain would have known about this, but they are silent. Ibn Hawqal could have known about Hasdai's single letter to King Joseph, about the reply with the invitation, and also about the mission of Isaac bar Nathan, Hasdai's messenger. Perhaps it was Isaac bar Nathan who collected information about the geography of Byzantium while on his mission.

16) See *PVL po Lavrentievskoy letopisi 1377* ('The Tale of Bygone Years According to the Lavrentiy Copy of 1377'), 1950, p.10.

17) See M.D.Priselkov, *Troitskaya Letopis'* ('Troitskaya Chronicle'), 1950, p.52.

18) See Norman Golb's and Omelian Pritsak's Khazarian Hebrew Documents of the Tenth Century, 1982, p.142.

19) See N.Golb and O. Pritsak, Khazarian Hebrew Documents of the Tenth Century, 1982, p.132.

20) The matter of the Khazar observance of circumcision remains unclear. This custom is not mentioned at all in the King Joseph story regarding the conversion of King Bulan and his subjects to Judaism. According to the 'Cambridge Document', when the Khazar king turned to Judaism, he was already circumcised. It is quite possible that this custom was observed by the Khazars well before the spread of Judaism in Khazaria; perhaps, therefore, the earliest immigrants, Jews, though they had abandoned most of their traditional practices, still routinely circumcised their newborn males.

21) See Harkavy, *O yazyke yevreyev zjivshih v drevneye vremya na Rusi* ('About the Language of the Jews Living in Russia in Ancient Times'), St. Peterburg, 1865, p.6.

22) See *Povest' vremennykh let* ('The Tale of Bygone Years'), 1950, v.I, pp.21,23: "There was one Slavic language"; "And Slavic and Russian are the

same ... and there was Slavic speech ... and there was only one Slavic language."

23) See *Zhitiye Konstantina* ('The Life of Constantine', Vita Constantini), ch.XIII, and P.A.Lavrov, *Materialy po istorii vozniknoveniya drevneyshey Slavyanskoy pis'mennosti* ('Materials on the History of the Rise of the Most Ancient Slavic Written Language'), Leningrad, 1930, p.26.

24) "... and at the same time, he had learnt Jewish reading and writing from a Samaritan in Korsun'" (see P.A.Lavrov, *Materialy*, Leningrad, 1930, p.37).

25) Cyril and his patron, Patriarch Photius, would not have assigned themselves such an impractical task as the conversion of Khazaria to Christianity. The sole aim of Cyril's mission was, obviously, to establish a link between the Khazar Christians and the pro-Byzantine church union against the Roman Church. Judging by the modest results (200 Khazars were converted and another 200 captive Christians were released), Cyril's Khazar mission was a failure. This gave birth to a version describing an attempt to convert the whole of Khazaria to Christianity.

26) Peter B.Golden, The Q'azars: Their History and Language as Reflected in the Islamic, Byzantine, Caucasian, Hebrew and Old Russian Sources, New York : Columbia University Press, 1970.

27) See M.I.Artamonov, *Istoriya hazar* (The History of the Khazars), 1962, pp. 195-196.

28) See Norman Golb and Omelian Pritsak's Khazarian Hebrew Documents of the Tenth Century, 1982, pp. 53-55.

29) Arab sources, obviously, greatly exaggerate the strength of the Khazar forces (300,000) in order to justify their having lost their wars against the Khazars. Most likely this figure represents the total number of troops on both sides together.

30) The third document, the so-called 'Kievan letter', which had been discovered by N.Golb amongst the manuscripts in the Cairo Genizah, is neither from Kiev nor Khazar. It has been verified that the investigators, N.Golb and O.Pritsak, incorrectly read the half-obliterated name of the town, reading **Kiyov** instead of **Agios**. For more about this see Appendix II.

31) In the legend about the swords, found in the Russian chronicles, there are some cautious words:

"And the Khazars found the Polians residing on the mountains in the forests; and the Khazars decided: 'Pay us a tribute...' ", i.e. the Khazars met the Polians, a Slavic tribe. Certainly a people dwelling in mountain forests would not be named *poliane,* because Slav. *pole* means 'field'. So, perhaps, after the Khazars met the Polians in the forests, these Slavs may have resettled to the South, in the Steppe region, in order for them to be named *poliane.*

32) See *Istoriya hazar*, 1962, p.294. Artamonov returns to this question three times, but each time avoids a precise definition. On p. 241, he writes: "The whole South Russian steppe up to the Dnieper and maybe farther was under their [Khazar--V.Sh.] indisputable ownership...The power of the Khazars was spreading also on the borders of the North forest-steppe belt, which was being settled by the Slavs, who took particular advantage of this lull [8th

cent.--V.Sh.]." On p. 288: "Around the start of the 8th century, the authority of the Khazars was spread not only over the Eastern European steppes, but also over the bordering areas to the North, occupied by Slavic tribes. On the basis of archaeological data, it is possible to conclude that, only after the Khazars gained a foothold in the southern part of our country and from the secured steppe region, did the Slavic population move from its primordial locations in the forests of the Middle Dnieper, Volun' and Podolia into the forest-steppe belt with its black earth areas."

33) Pecherskiy Monastery was considered to be the center of anti-Byzantine thought. Therefore, the Pechersk chroniclers would not have presented the events of 1113 A.D. to the best advantage of Monomakh, an ardent admirer of Byzantium.

34) Soviet historians (Grekov, Tihomirov and others) tried to present this event as a popular uprising. In the *Paterik* ('Book of Fathers'), from the Kievan Pecherskiy Monastery, there is some information about the Svyatopolk's avaricious behavior, his monopoly and high salt prices. One can assume that the bulk of the population was most dissatisfied with Svyatopolk. So why did they revolt the day after his death? Were they waiting for the right moment? But popular uprisings are much different than plots or planned rebellions; they are massive and spontaneous, i.e. the masses do not wait calmly for particular dates or events. The actions of the masses are not synchronized with other factors, are not conveniently timed, but rather break out, unplanned when the people are exasperated. This is often even contrary to the expectations of revolutionaries and grass-roots leaders (who generally appear on stage only after the outbreaks of such revolutions). The masses cannot determine the point at which a revolution will begin, moreover they cannot predict its end. Our case seems to have the characteristics of a classic conspiracy, a rebellion or putsch. The common characteristics that correspond to a putsch are: motive, planning, and a limited number of participants; everything is thoroughly prepared, well thought-out, and organized in detail. The starting and finishing points are well established, etc. There is no information indicating either spontaneity or a mass nature in the events of April 1113, rather there are signs of precision timing (just the right moment for seizing power) and efficient organization (the disturbances stopped immediately with Monomakh's arrival).

35) Tatishchev mentioned the exile of the Jews several times: "there was great unrest in Kiev because of them after the death of Svyatopolk II; therefore, Vladimir II passed a law during the Seim of 1126 [perhaps 1113?--V.Sh.] expelling all Jews and permanently banning them from Rus', which is still being observed until now" (*Istoriya Rossiyskaya*, v.I, 1964, pp. 328-329). "When the princes gathered for a council in Vydobych, after long discussion, they established a law--'to immediately expel all Jews and their belongings from Russian lands and henceforth not to let them in, and if they enter secretly, all may plunder and kill them'. This decree was sent to all the towns, from which the Jews were promptly banished, though many were plundered and murdered in the towns and on the roads by willful ones. Since

then, there are no Jews in Russia and if any come, people plunder and murder them" (Ibid., v.II, p. 129) and the like. Note that, though there is no explanation of this 1113 Kievan rebellion in the Russian chronicles, Tatishchev places the blame on the Jews.

36) It was said that Gennadiy, in particular, discovered certain Novgorodian heretics as a result of their having quarrelled when drunk. They were accused of sleeping, washing themselves, spitting and even chewing on Christian icons. The Metropolitan, Zosima, also accused of the heresy, was said to have engaged in gluttony, hard drinking, various sensual amusements and of utter faithlessness, etc.

37) Tatishchev (*Istoriya Rossiyskaya*, v.V, p.40) reported that Alexander had complained of his brother to the Khan.

38) See N.I. Kostomarov, Russian History in Biographies, 1991, p. 136.

39) See N.I.Kostomarov, Russian History in Biographies, 1991, p. 155.

40) Karamzin (*Istoriya*, v.IV, pp. 125-126 and pp. 134-135) described the following episode. In 1327, 53 years before the Kulikovo battle, the townsmen of Tver', led by Prince Alexander Mihaylovich, had revolted, killing a Tatar detachment. In revenge, the Tverian principality was ravaged by the united forces of the Khan and of the Moskovite Prince Ivan Kalita, who was awarded the Grand-Duchy for his complicity. Alexander escaped to Pskov, where he was overtaken by the Metropolitan's anathema. The residents of Pskov were also damned for sheltering the fugitive. Kalita's envoys tried to convince Alexander to confess to the Khan, but his answer was: "So, instead of protection, I find you to be persecutors! The Christians help heterodoxes, serve them and betray their brethren!" Alexander then escaped to Poland, to spare the people of Pskov. Later he returned and was murdered in the Horde. This story illustrates the behavior of the Russian princes and clergy under Tatar-Mongolian dominion. It is clear, then, why Dmitriy Donskoy got so few blessings.

41) Artemiy was not a heretic. After being banished to Solovetskiy Monastery, he escaped from there to Poland, where he fought for Greek-Orthodoxy.

42) In 1503, Nil Sorskiy put forward his program against the amassing of properties. He claimed that the Church must be poor, that "poverty is a virtue", that the immovable properties must be removed from monastic ownership and that the monks should live only on their own earnings, and so on. Joseph Volotskiy became the most ardent opponent of the proponents of poverty, a leader of the greedy amassers of property. Joseph did not fail to accuse those who encroached on Church or monastery property, that they were deviating from Orthodoxy. The supporters of the possessive Church gained a victory.

In 1504, Gennadiy, Joseph's friend and supporter, was accused of bribery, that he took money from those priests he had ordained. He was recalled to Moscow and imprisoned in Chudov Monastery, where he died in 1505.

43) The language of the Khazars was not Turkic-Karaite (as A. Zajaczkowski

considered). The Karaites of the Crimea switched to a Turkic language much after the fall of Khazaria, as a result of residing in a Turkic linguistic environment. In this same manner, other groups of Jews came to use Slavic languages, German, etc.

44) See N.Leeming, "Some problems in comparative Slavonic lexicology" in Slavonic and East European Review, v.61, no.1, 1983.

45) See G.A.Klimov, "*Ob areal'noy konfiguratsii protoindoyevropeyskogo v svete dannyh kartvel'skih yazykov*" ('About the regional configuration of Proto-Indo-European language in light of Kartvelian linguistic data') in *Vestnik drevney istorii*, 1986, no. 3.

46) Here the short-story "*Veismanist*" by Varlam Shalamov deserves our attention. This story speaks of a physician named Umanskiy, a prisoner in one of the Kolymian camps. This Umanskiy knew some 20 languages and conceived of the alliance of Hebrew with many other languages. He told Shalamov (called Andreyev in his story), who worked with him in the same camp hospital, about his etymological research and showed him many folders filled with his comparative tables of allied words. No writer of fiction would invent such a tale. Shalamov is trustworthy here, as in other cases, so his account should be considered as documentary evidence regarding the unknown linguist and his lost research.

47) Koestler (The Thirteenth Tribe) spent a good deal of time and effort in comparing anthropological types in order to identify what is considered to be 'the Jewish type', a type he claimed was much closer to the Turkic than the Semitic. He did not trouble himself with linguistic research and adhered to the view that the Khazars were Turks. He should have asked himself the question: Why then were there no traces of Turkic influence in Yiddish, the language of the former Khazars? Obviously, what was presented to Koestler as the Turkic type was, in fact, Semitic. Such a case only indicates that one should prefer linguistic data and methodology to anthropological data and techniques. Those fond of erroneous concepts such as 'the pure Jewish type' or 'pure Jewish blood', etc. should walk down the streets of Israeli towns and behold with their own eyes the international mix in the so-called 'Jewish type', all evidence of intermingling with the nations of the World amongst whom the Jews lived for so long.

APPENDIX I (to pt.I, ch.10) : **About the language of the ancient Bulgars**

The Russian chronicle tells us about the Semites of the Volga River region. The Arab authors, al-Istakhri and Ibn Hawqal, reported the similarity between the languages of the Bulgars and the Khazars. We know the meaning of the Bulgars name for themselves (from Heb. בעל-הר/*ba`al-har* 'mountain dweller, mountaineer', lit., 'owner of the mountain'). We have the note of I.M.Diakonov on the Semitic substratum in hydronymics and toponymics of the Danube River region. We have also seen that Bulgarian (Slavic Bulgarian) lost its system of declension. Perhaps the last fact deserves more special attention, since this phenomenon is exceptional amongst the Slavic languages. We can explain that Bulgarian must have been deeply influenced by some other analytical language. This other language could not have been Greek (the loss of declension in Bulgarian took place during the Byzantine dominion), nor could it have been a Turkic or an Ugro-Finnish language (since they were not analytical), despite the hypotheses that the ancient Bulgars originated either from the Turks, or the Ugro-Finns, or the Thracians, or the Slavs; none of the aforementioned languages was analytical. So we turn our attention to the Hebrew language, a Semitic language with an analytical structure. We can assume the secondary influence of Hebrew on the Slavic language of the settlers in Bulgaria, beyond Hebrew's first, common influence on all the Slavic languages.

This very same supposition enables us to offer new explanations of proper names and unclear expressions in the so-called "*Imennik*" ('list of names' of the Bulgarian princes) found by A.N.Popov in a Greek manuscript in the late-19th cent. Though these names may be somewhat distorted, some of them still lend themselves to explanation; e.g. *Avitohol* from Heb. יבטח-אל/*yivtah-el* 'God will trust'; *Asparuh/Esperih/Isperih* from Heb. איש ברוך/*ish barukh* 'blessed man'; *Kurt* from Heb. קורט/*qoret* 'particle, grain, fraction'; *Kormisosh* from Heb. כרמי סוך/*karmi sokh* 'a vine branch'; *Oumor* from Heb. עומר/*`omer* 'sheaf'; and so on. The main peculiarity and value of this document is that it is bilingual, including both Slavic

expressions and some others, apparently from ancient Bulgarian that are obscure. Various linguists have tried to decrypt the following unclear expressions: *dilom tvirem, dohs tvirem, shegor vechem, vereni alem*, etc., yielding different renditions. Thus, for example, the Russian scholar, A.Kunik, having compared these expressions with Yakut, Osman and eastern Turkic numerals, found "a striking phonetic likeness, but, at the same time, also substantial distinctions". Kunik considered the ancient Bulgars to be kinsmen of the Chuvash. The Bulgarian scholar, V.N.Zlatarskiy, studied this same problem and hesitated between the Turkic and Hunnic theories of Bulgarian origin. A.Vambery and V.Tomaschek adopted the Turkic thesis, while G.Tsenov even proposed the Germanic origin of the Bulgars. A.F. Gil'ferding considered the ancient Bulgars to be relatives of the Magyars, Votyaks and Zyryans. After all, N.S.Derzhavin (mid-20th cent.) was forced to admit that the problem of the origin of the ancient Bulgars had "remained in the very same spot from which Schloezer had tried to set it loose for the first time in 1771". This means that even the lexical material in the "*Imennik*" had not actually resolved this problem. So it is clear that a new approach is necessary in order to decipher its mysterious expressions.

One can suppose that this document was written in the language of the ancient Bulgars and was later translated into Slavic. During its translation, some original expressions were purposely recorded in order to preserve the memory of the defunct language. We also cannot rule out the possibility that what reached us is a shortened version of the original text. It is also obvious that the alphabet of the initial text was not Slavic; those ancient words or expressions that were preserved had most likely first been written in ancient Bulgarian script. Whomever the copyists or translators had been, they committed a serious error, having rendered those Bulgarian expressions into Slavic transliteration, copying the characters in the Slavic order (from left to right). If ancient Bulgarian were written in Semitic fashion, from right to left, then all the unclear words of this document would have become reversed, i.e. all the unclear words in the "*Imennik*" should simply be read backwards. A reverse reading immediately shows that these obscure words,

supposed to be numerals, are actually short references, epithets or nicknames of the princes (namely 'large-familied/fertile', 'majestic', 'restless', 'ardent', 'frisky', 'blessed', 'ill-fated', etc.). And the text does seem to have been shortened, since not all the juxtaposed Slavic and Semitic expressions correspond well.

APPENDIX II (to pt.III, ch.15): About the 'Kiev letter'

In 1962, Norman Golb found a letter among the Cairo Genizah documents. This document was called the "Kievan Letter", since N.Golb and O.Pritsak concluded that it had been written in Kiev during the early-10th century, when Kiev was still a Khazar town. This letter was also the first known written reference to Kiev. It would have been considered a sensational find (since there were only 2 previously known Khazar documents: 2 versions of the 'King Joseph letter' and the 'Cambridge Document'), were this not unfounded--if it were, in fact, a Khazar letter from Kiev.

Actually, this letter was written in some Jewish community and was addressed to other Jewish communities "scattered throughout the world". It contains a request to help the bearer of this letter, a certain Jacob, who was in trouble. Jacob's brother had borrowed money from some non-Jews and then was set upon by brigands, robbed and murdered. Jacob, who was his late brother's guarantor, was called upon to make restitution for his brother's debt and, when he failed to make the payment, was imprisoned for a year. The Jewish community somehow managed to pay off most of the outstanding debt and to bail Jacob out of jail. Jacob was then sent off to other Jewish communities in hopes of finding contributors towards the remainder of that debt.

Judging by the fact that a Jewish community was engaged in Jacob's financial problem and that he was sent to other Jewish communities for financial aid, we are dealing here with a diaspora Jewry, not the citizens of a Jewish state. This assessment is further confirmed by the concluding phrase of the letter: "Let the Omnipresent be gracious to you, build Jerusalem in your time, and liberate you and us together with you".

Certainly the Jews of Khazaria might be waiting for the Messiah to come, for Jerusalem to be restored to them, etc., but they would not be awaiting liberation, being completely free in their own Khazar state. So, clearly, this letter could not have been written in Khazaria, but rather came from one of the scattered Jewish diaspora communities, in which a Jewish minority felt oppressed by the non-Jewish majority. Moreover, the few Turks who resided in Khazaria (even those who had adopted Judaism) would never have dreamt of their liberation, since they belonged to the ruling class or to the Kagan's guards.

In fact, Khazaria is not mentioned in this letter at all. What does appear is a somewhat obliterated town name, erroneously read by Golb and Pritsak as: קייוב/*qiyyuv* ("**Kiyuv**", 'Kiev'). Three of the five characters in this name are damaged and there are some indications that these 3 are different characters than was previously thought. The first character is located almost within the fold of the sheet (which had been folded into quarters), but it is still legible. It in no way resembles a Hebrew **ק (quf)**, which must be composed in script of one thick, vertical line, curving slightly to the left towards the bottom, with a thick, horizontal line above it, the right end of which curves down to the right of the vertical line and slightly towards it, forming a crescent moon-like shape. We see 2 thin, vertical lines, with the left line longer than the right one. The left line, though mistaken for the column of the **quf**, is neither thick, nor bent leftwards, in typical **quf** manner. The upper, horizontal line is missing, but there is a slightly damaged sloping line connecting the upper end of the left vertical line to the lower end of the right vertical line. So this letter is no **quf**, but rather a Hebrew **א (alef)**!

The second character in this name suffered a worse fate; the middle and lower parts are obliterated. What remains is only the upper portion of this character, which is thickened, so it was assumed that to be a Hebrew **י (yud)**. Nevertheless, one can make out a faint, short, horizontal line coming up and right from the left side below and a faint extension of the preserved upper part continuing downwards to the right. According to Golb and Pritsak's own examples of characters taken from this text and presented in their book, this character corresponds to a Jewish-Aramaic **ג (gimel)**.

The third and fourth characters of the town name are well preserved and have been correctly read as י (**yud**) and ו (**vav**), the **vav** with a dot to the left, representing the Hebrew phoneme **u**.

In regard to the fifth character, its missing lower horizontal line was taken into account, while its missing left vertical line was not. What remains is only the uppermost tip of the left vertical line, bent slightly to the right. So, it is our contention that this character was originally a ס (**samekh**), not a ב (**vet**) as was claimed.

Thus, instead of a name formed by the letters: **quf-yud-yud-vav-vet** (**קייוב**), proposed by Golb and Pritsak, we get a name formed by the letters: **alef-gimel-yud-vav-samekh**, i.e. instead of "**Kiyuv**", we get **אגיוס** (**Agius**). This sounds like a Greek name and the 3 most commonly known related Greek toponyms are: *Agios-Evstratios* (a small island in the Aegean Sea), *Agios-Ilias* (a mountain on the island Lesbos) and *Agios-Nikolaos* (a town on the northern coast of Crete). The latter is the most likely place of origin of this misnamed 'Kiev letter'. It should also be noted that if a Jew were really writing this letter in Kiev during the early 10th century, when Kiev did belong to the Khazars, he would hardly have used a Slavicized name for his town, such as *Kiev* or **Kiyuv**, etc. He would have preferred a more Semitic name, such as **Keif**, etc.

The last signature on this letter was considered by Golb and Pritsak to be a Turkic rune inscription, used by a certain Khazar governor to indicate an official seal or endorsement of the contents. The two even provided the translation as: "I have read". It is true that this final signature differs markedly in handwriting from the others and from the text itself, but it is not a Turkic rune inscription. It is rather a clumsily attempted Hebrew semi-cursive script, though quite easily read: "**אמת בקש**"*/emet baqesh/biqesh* simply meaning 'seek the truth' or 'he sought the truth'. So this is neither a signature nor a visa, but rather someone's bitter or ironic remark. As such, it becomes imperative to examine all the other so-called "Turkic names" in this letter to see whether they are truly Khazar or perhaps actually Turkish.

We should recall that this 'Letter from Agius' (as we should

properly rename it) was discovered amongst the Cairo Genizah documents. The distance between Cairo and Crete is considerably shorter than the distance from Cairo to Kiev, and accordingly, the journey of this letter and its bearer from Agius to Cairo are much more probable. Jacob's supposed journey from Kiev to Cairo is not likely to have really taken place, despite Golb's thorough description. Why would this ill-fated Jacob travel so far, passing by all the villages and towns of Khazaria itself and the Jewish communities Crimea, the Caucasus and Byzantium? If we note that most of Jacob's brother's debt was paid back by only one community, then surely the remainder was not so large that Jacob could not gather a sufficient sum from towns within his own state.

Unfortunately, we must admit that Golb's find did not increase the number of available Khazar documents.

APPENDIX III (to pt.III, ch.16): **The use of Semitic names in ancient Rus'**

The following report is interesting, since it deals with the use of Semitic names in ancient Rus'. In the *Ustyuzhskiy letopisnyi svod* ('Ustyug Chronicle Codex', Moscow-Leningrad, 1950, p.27), there is a record under 970 A.D. of the mother of St.Vladimir, the Baptizer of Rus': "Vladimir was son of **Malka**, the housekeeper of Ol'ga; and **Malka** was a sister of Dobrynya; her father was **Malk** of Lyubech; Dobrynya was son of **Malk** and was Vladimir's uncle through his mother; ...then Ol'ga sent **Malka** away in anger..." So St.Vladimir's mother (in that still heathen period, before the Russians were baptized and/or knew Hebrew Biblical names) bore the Hebrew name, **Malka**, meaning 'queen', and her father's name was **Malk**, meaning 'king' in Aramaic. Again, we see the influence of Aramaicized Hebrew on Slavic languages in general and, in our case, on Slavic onomastics in particular.

Certainly, relying only on onomastic data, nobody would think that the mother, grandfather and uncle of the Baptizer of Rus' were all Jews; in fact, according to Jewish religious law, Vladimir himself should be considered Jewish. There is not

enough data to confirm this thesis, though there is a real possibility that this was the case. History has often offered us the most incredible, freakish paradoxes.

It should be noted that the Ustyug Chronical Codex is more credible than other chronicle versions in which **Malka** is tranformed into *Malusha*. Evidently, Velikiy Ustyug's peripheral location saved the local copies of the Russian chronicles from the unnecessary attention of the supreme censors, thus preserving the original form.

APPENDIX IV (to pt.III, ch.24): About the number of Holocaust victims

The number of victims in the Jewish Holocaust of World War II, usually given as 6 million, is considerably underestimated. Actually, the Nazis and their accomplices murdered not less than 10 millions of Jews, if not more. I proceed from the fact that in the Kharkov District (eastern Ukraine) alone some 270,296 Jews were shot. This number is carved on the memorial arch in the entrance to Kharkov forest-park, one location of mass executions (though the nationality of those executed there is not explicitly mentioned). Judging by the fact that Jewish population density increased to the West of the Ukraine and that there was a very rapid advance of the German troops on Soviet territory, there was virtually no likelihood that Jews from the western districts could have escaped to avoid capture; very few were evacuated and only fewer managed an escape. The number of victims from Kharkov cannot even be considered average for the Ukraine, but rather lower than the average. But assuming that there were only some 200,000 Jews per district, there would be a sum of 5 million Jews murdered in the Ukraine alone. And in addition, there were other captured Soviet lands: Byelorussia, the Baltic republics, Moldavia and part of the Russian Federation, where the Jews were simply murdered wherever they were--in their towns, in the forests, in the gorges, etc., rather than being transported to concentration camps for that purpose. When Adolf Eichmann had expressed pride over the slaughter of 5 million Jews, he was

referring only to the number of those murdered in the camps, into which he had been responsible for delivering them. But there had been other high-ranking Nazis, those responsible for the extermination of Jews in all the captured territories of the former Soviet Republics, who, in accordance with their tasks, held much higher ranks in the Nazi hierarchy (mostly generals) than Adolf Eichmann himself, who was only a lieutenant-colonel.

After the liberation of Kharkov (August 1943), Soviet leaders evidently, for the first time, realized the massive scale of the Holocaust during World War II , and tried to conceal or understate this horrendous data, not in order to diminish the Germans' guilt, but to hide their own--having been allied to fascism, for unleashing the War leading to the mass destruction of the European Jewish population.

APPENDIX V : Postscript

My data, concerning the study of Semitic loan-words in the Slavic languages, was found to be incomplete. After the Russian version of my book was published (in 1998), I became acquainted with the book Explorations in Judeo-Slavic Linguistics (Leiden, 1987) by P.Wexler (Tel-Aviv University) and found out about the works of some other authors in the field: Karlowicz, Altbauer, Ulaszyn, Wolf and Jofe. These scholars already knew that some Hebrew and Aramaic terms had entered the Slavic languages not via Yiddish, Ladino or German. This was a very precise and significant observation. However, Wexler considers the study of this problem to be in its infancy. He himself did serious work, having analyzed about 50 Semitisms found in Slavic languages.

The main shortcoming of the linguistic research done thus far is that the investigators do not imagine the actual volume of Semitic loan-words found in Slavic languages. Even Wexler thinks them to be "a small corpus" (and this is including the loans from Yiddish, Ladino, etc.). In fact, the number of Semitisms in the common Slavic vocabulary is enormous--about half! I claim that thousands of Semitisms were incorporated

into the Slavic in a period long before either Yiddish or Ladino existed. Common old Slavic would never had been named **"Leshon Kena`an"** ('the language of Canaan') if it were not extremely close to the Semitic languages.

Wexler posited that there had been some proto-Yiddish languages that had passed Semitisms to Slavic languages. But even had such languages existed, they could never have provided so many Semitisms (half the Slavic lexicon), since they themselves would not have been composed of more than half Semitic content. Therefore, at most, the Slavic languages could have borrowed only about one fourth of their lexicons from such proto-Yiddish sources. Furthermore, such a massive linguistic influence required a long period of bilingualism (some centuries of second language use) and a completely Semitic, influential linguistic source. This must have been the language of a foreign conqueror.

I think that the time has come for scholars to stop looking for hypothetical proto-Yiddish languages. They should concentrate their efforts on research in comparative phonetics, grammars and lexicons, in order to determine and map the complete and massive, direct influence of Hebrew/Aramaic on European and North Asian languages. This will be a huge, difficult, but necessary work, which will restore many absent or forgotten pages and chapters of our common history.

One more fact should be mentioned. In 1999, a year after my book was published in Russian, a serious work appeared: The Jews of Khazaria by Kelvin Alan Brook. The author thorouhly summerised almost all known data on the Khazars. Unfortunately, there are no new ideas in this book and the old opinion on the Turkic origin of the Khazars is preserved.

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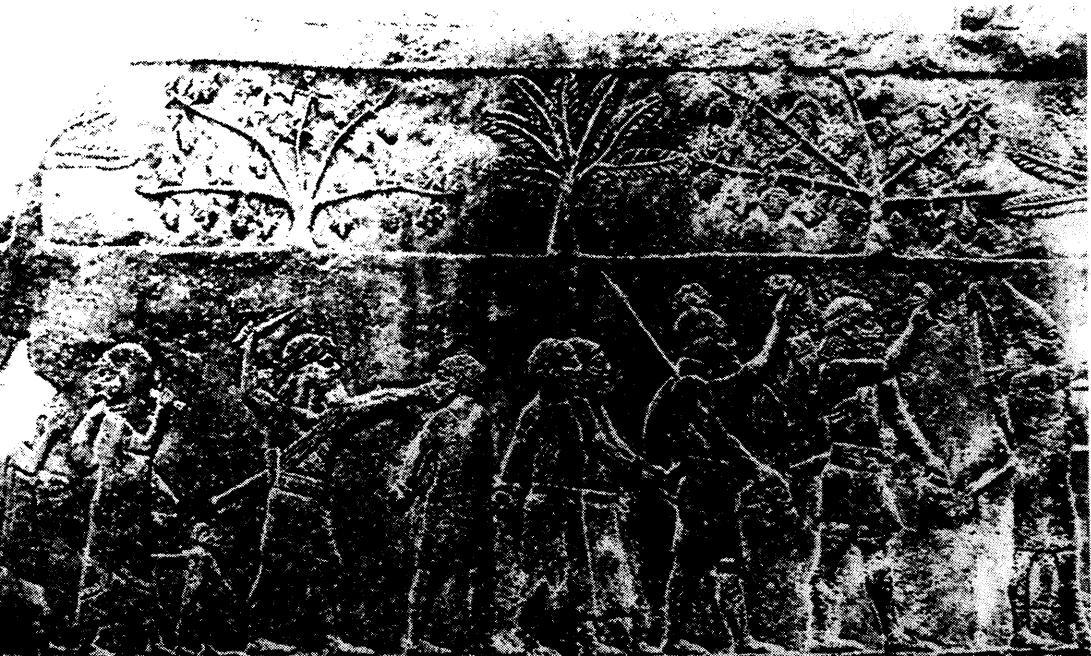

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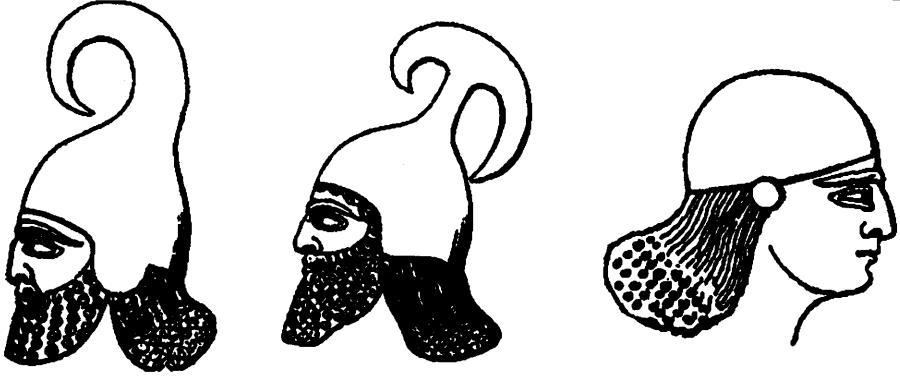

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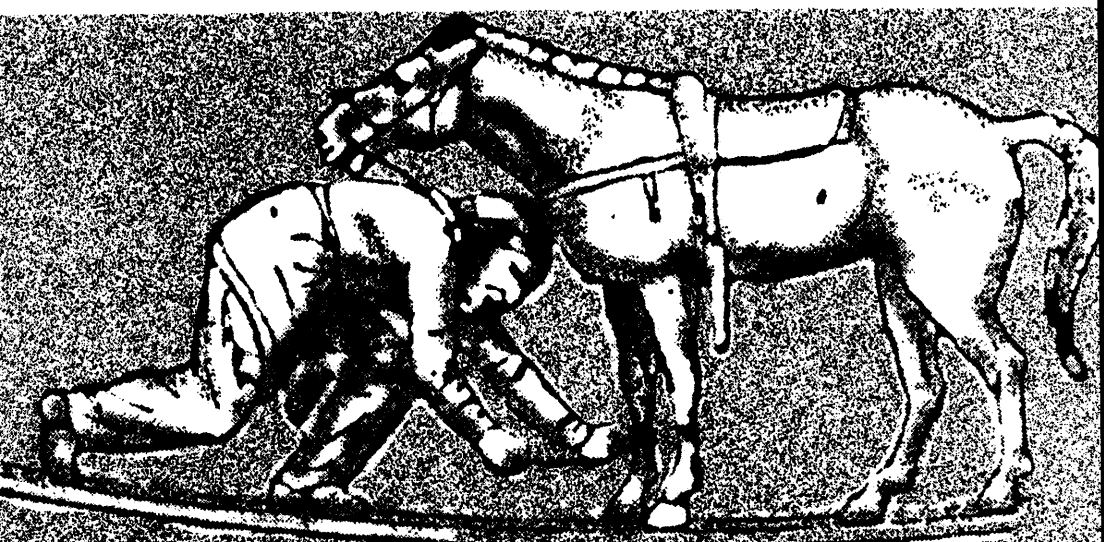

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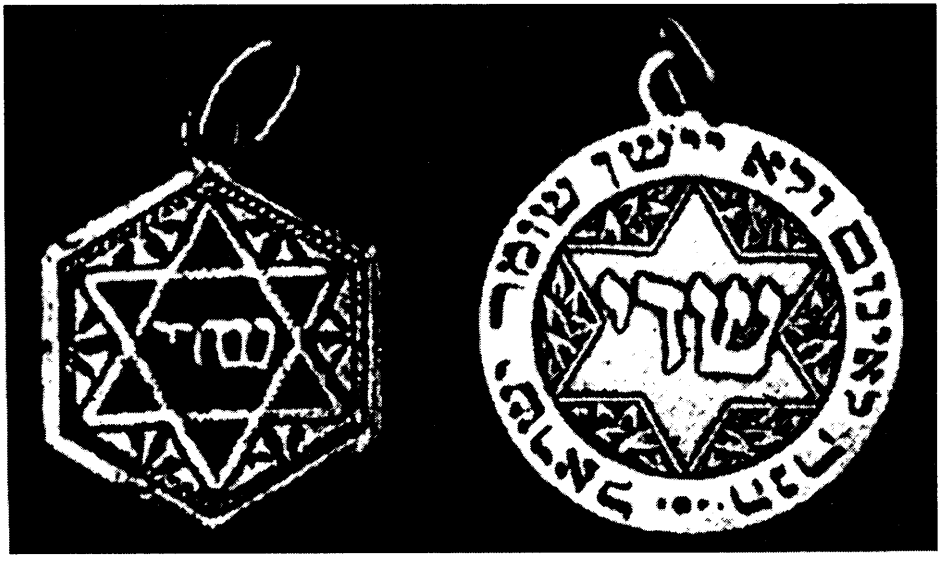

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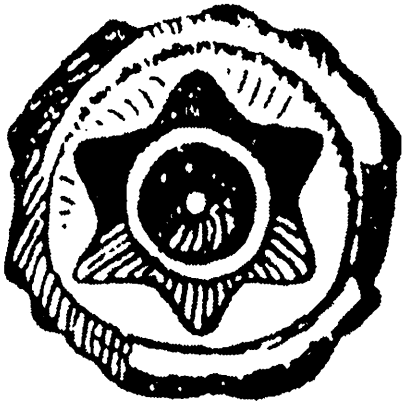

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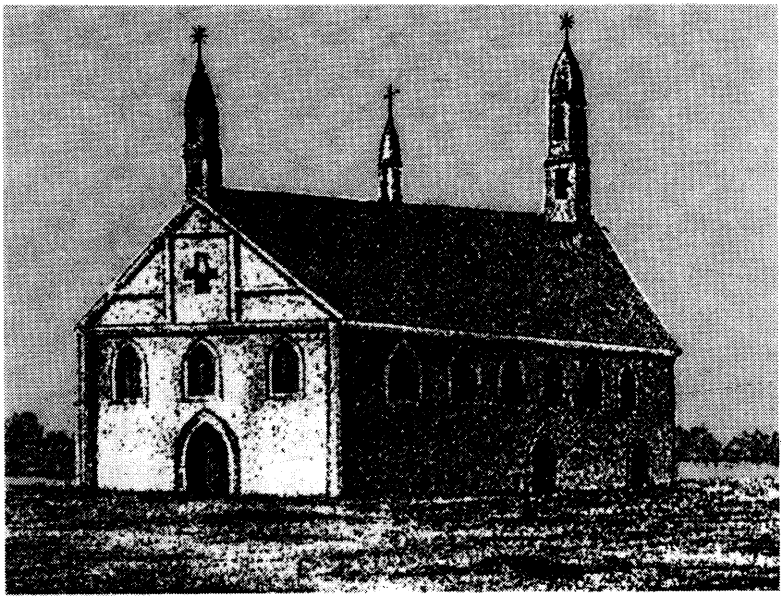

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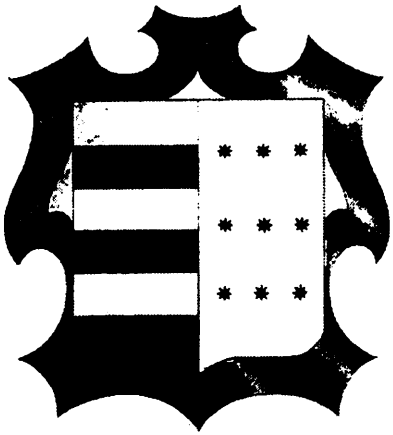

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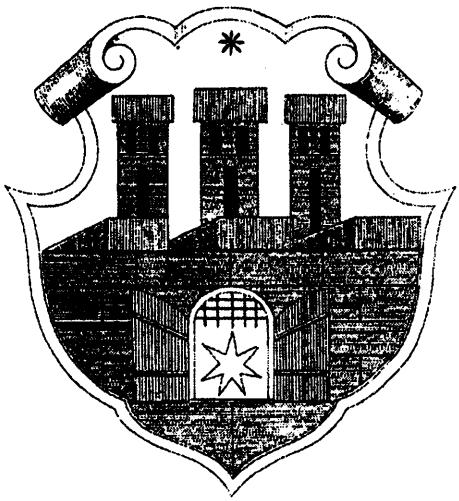

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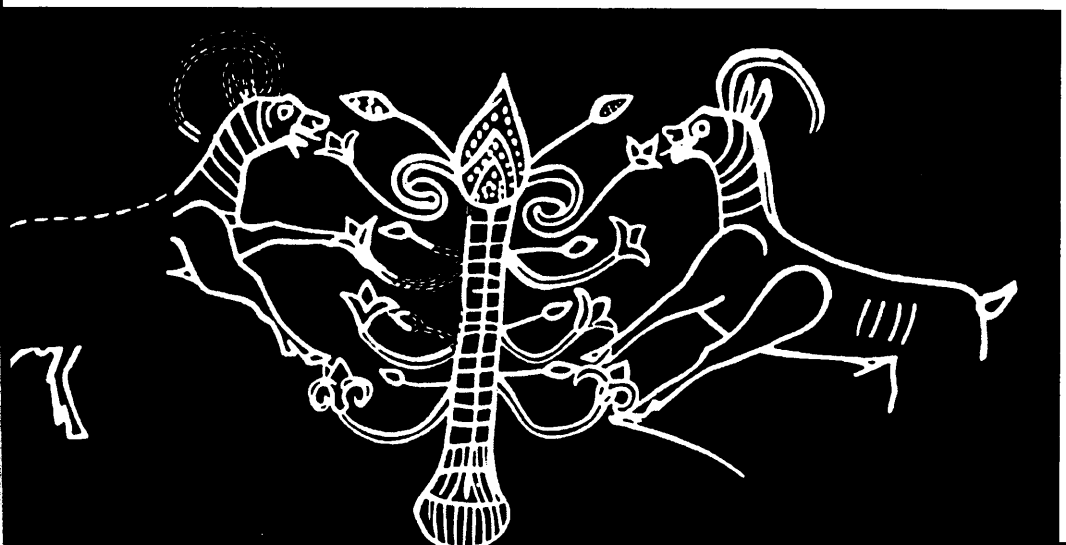

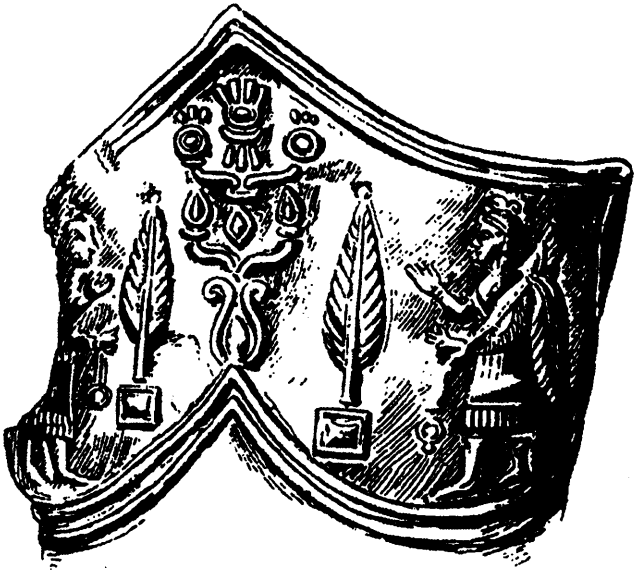

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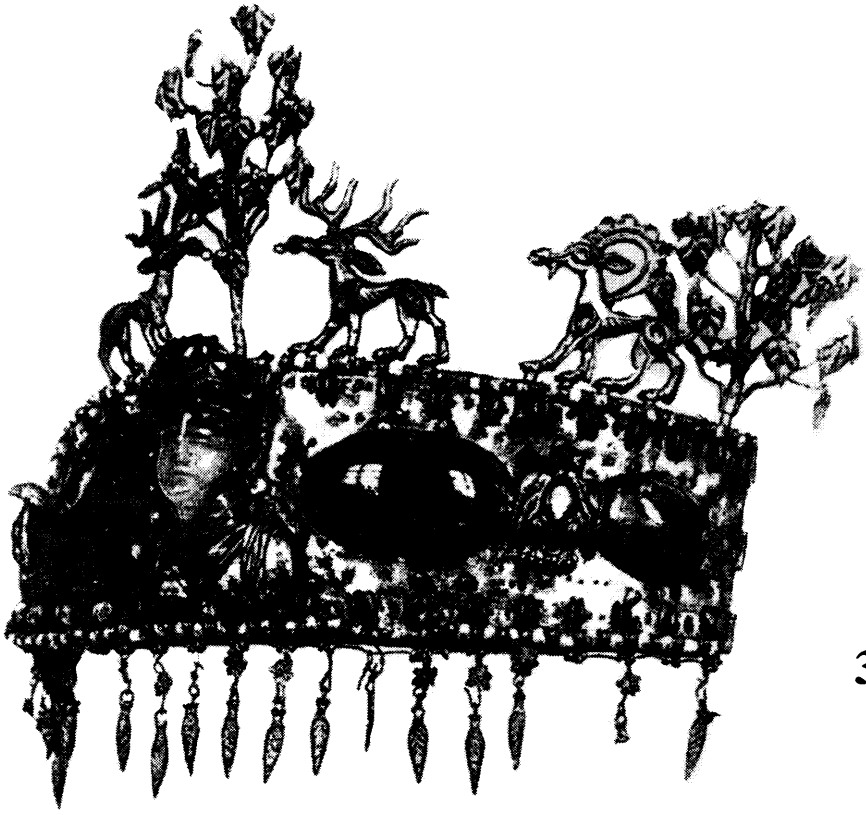

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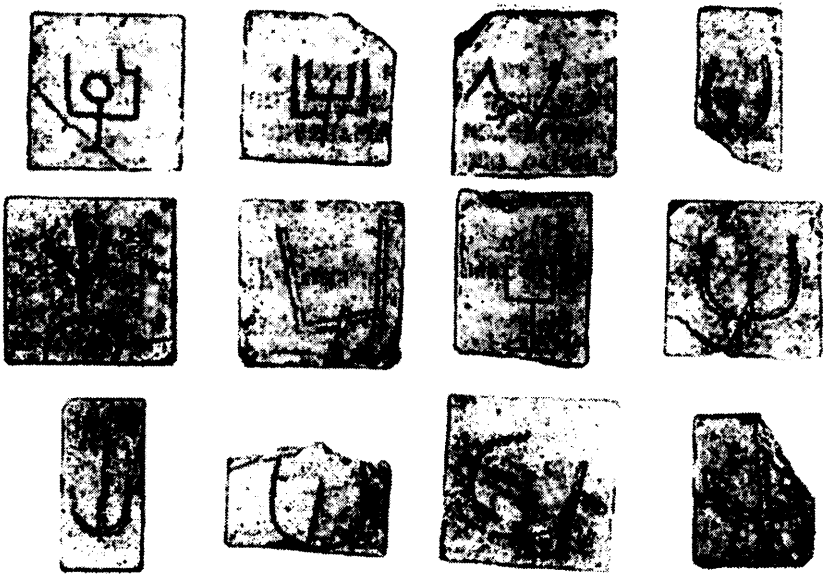

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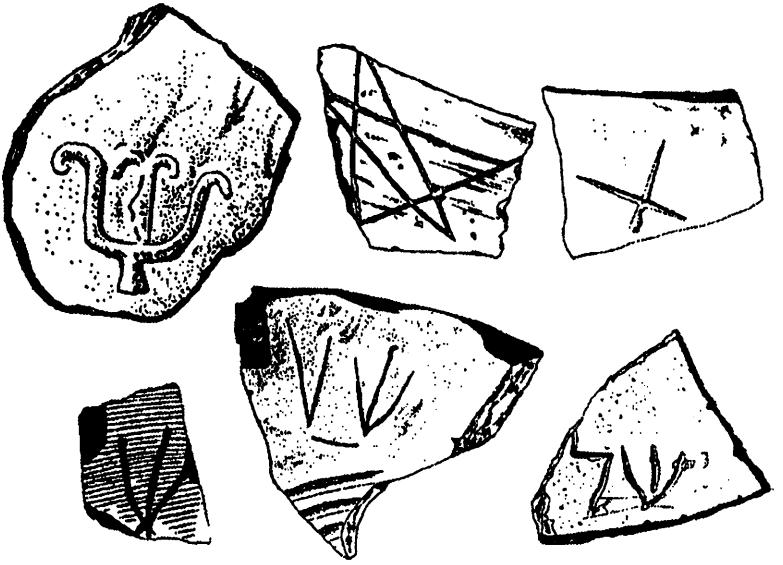

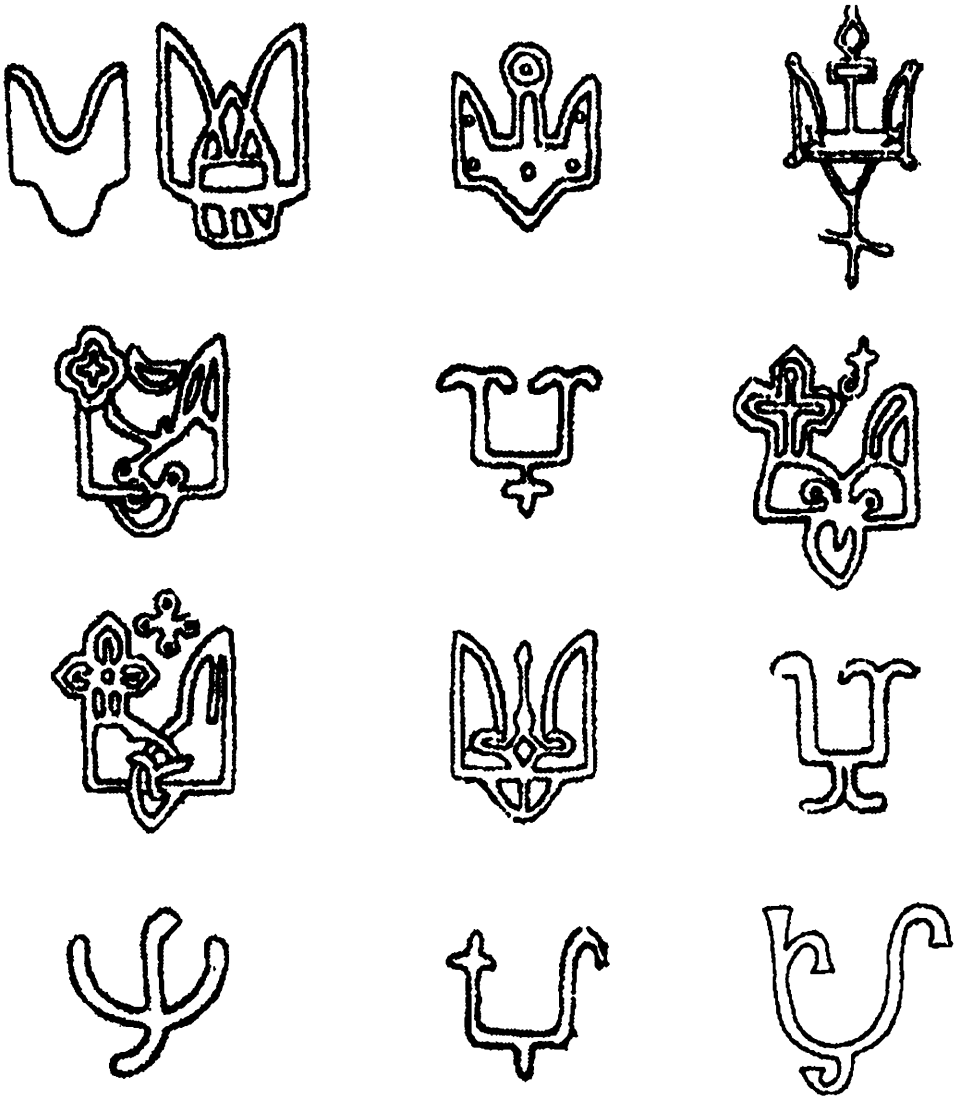

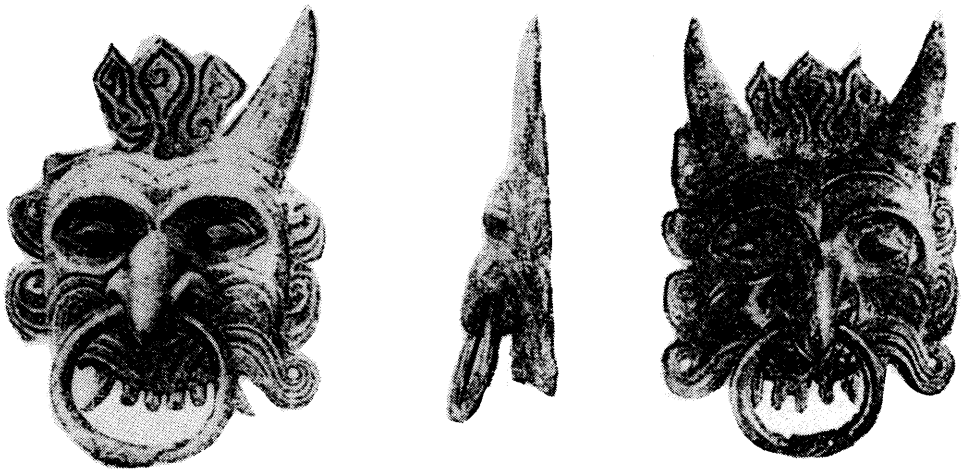

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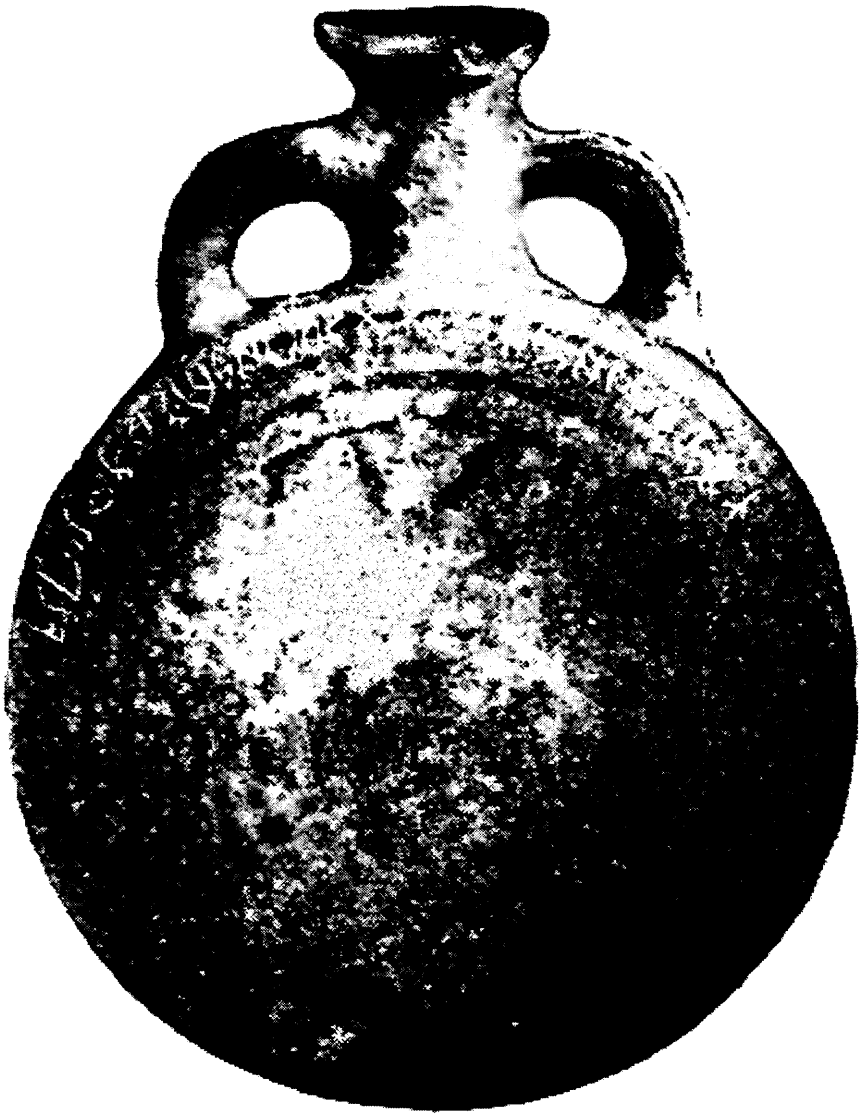

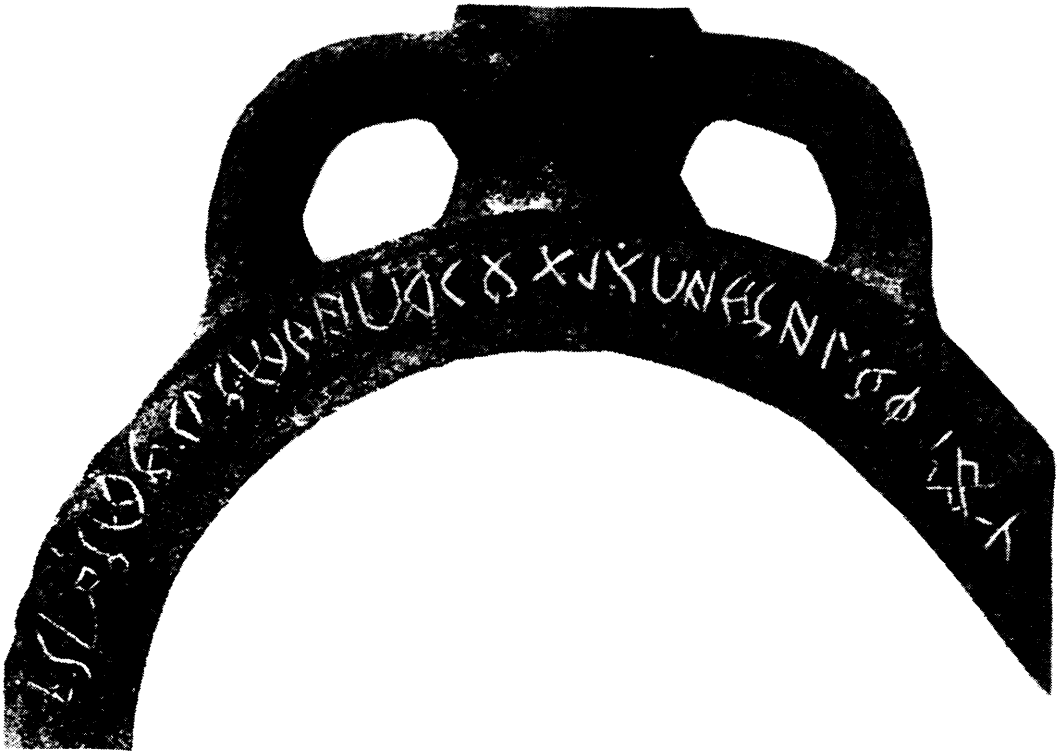

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